

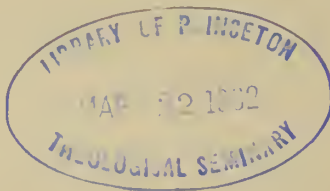
THE CHRONICLE

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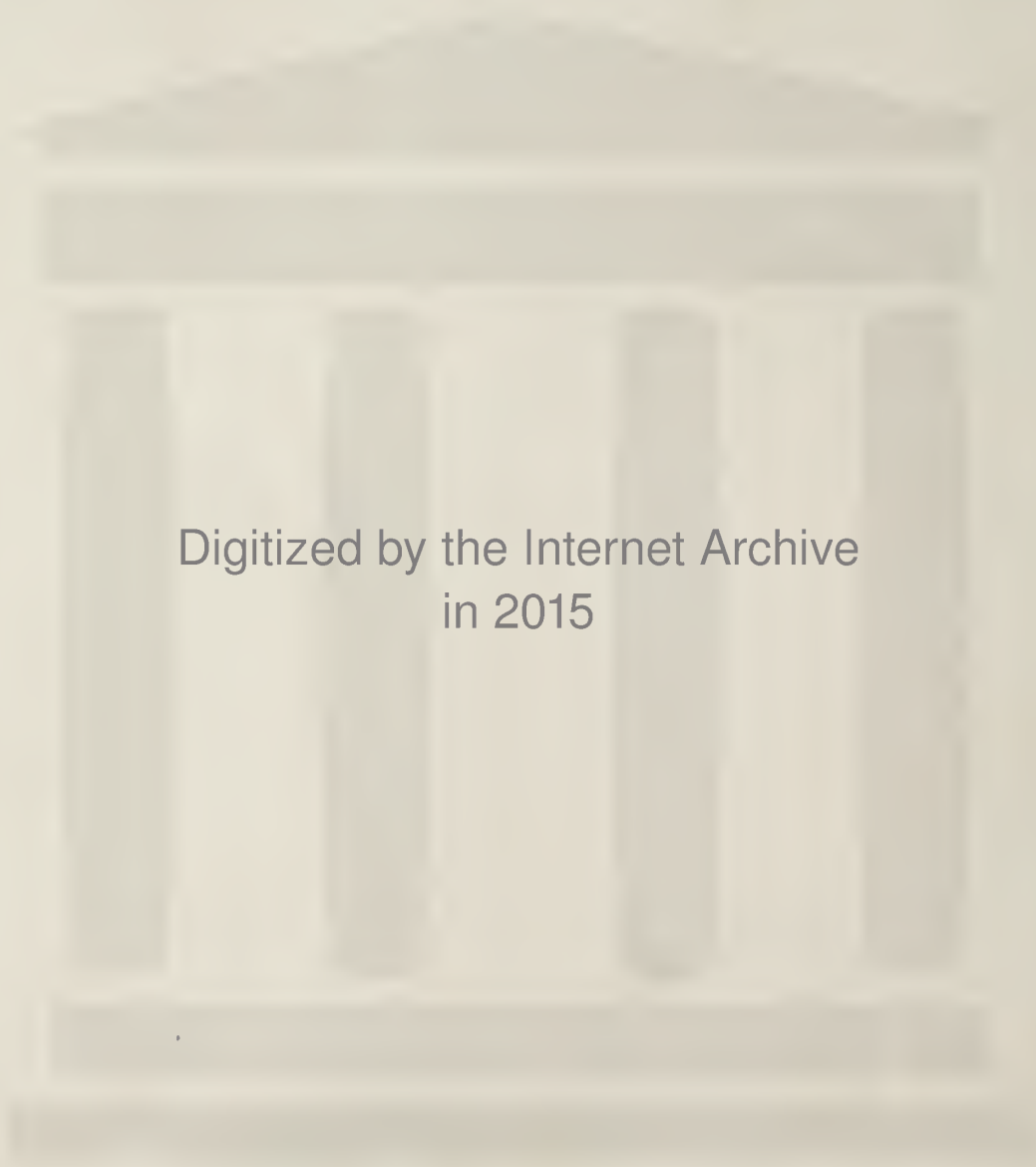
LONDON MISSIONARY SOCIETY

1898



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No. 84.—NEW SERIES.]

DECEMBER, 1898.

[PRICE ONE PENNY.]

"IS IT WORTH WHILE?"

FAREWELL ADDRESS TO MISSIONARIES AT HALIFAX
BY REV. H. ARNOLD THOMAS, M.A.

IT is now my duty to say a few parting words to you, in the name of this great meeting, and in the name of all those churches, in all parts of the country, which are represented here. It is impossible for us to say all, or more than a very little, of what we feel, and hope, and pray for, in regard to you and the work to which your lives are consecrated. And we must ask you to believe, not only in what we say to-night, but in what must remain unsaid, but is deeply felt.

There is, however, one thing that we can say, and that we do say, to you now and here, in all solemnity. We say to you that we do believe, seriously and truly, in your work—in the value of it, in the sacredness of it, in the necessity for it, in the ultimate and glorious success of it. We believe that it is worth while to persevere in the task to which you have set your hands. We know that there are many who have their doubts whether it is worth while to go on with it—whether it was ever really worth while to take it up. It is a costly work. It costs a great deal of money every year—not so much, of course, as we spend on many other things, but still a good deal.

And it is costly in other ways that are more important. It costs "many a sorrow, many a labour, many a tear." We realise that, somewhat acutely, on occasions like this. It even costs many precious lives. There is no doubt about that. And the question is asked: "Is it worth while?" And many say: "No; it is not worth while." And they are almost shocked to think of all the money that is wasted on foreign missions. You know perfectly well that that is the view of many who claim to be practical men, and the view of some who in their way are thoroughly philanthropic as well as practical. Indeed, my brethren—and this is a point that concerns us more—I confess I should not deem it strange if even you who are in the field should sometimes, in moments of despondency, such as belong to the experience of most men—when you are alone, when nothing seems to come of your work, in spite of all your patient effort, and when there seems to be nobody to care whether anything comes of it or not—I should not count it strange if even you should sometimes be visited with sad misgivings, and should be tempted to cry, "Is it worth while to go on?"

Well, we wish to say to you to-night that we believe, and are sure, that it is worth while to go on, whatever

discouragements may be met with here and there. If it is not worth while, what *is* worth while, I should like to ask? It is certainly not worth while for us to continue to carry on our ministry at home; and as for these meetings in Halifax they are not worth holding! They are folly and waste of time, and we ourselves are but a company of miserable dreamers! *Nothing* is worth while if it is not worth while to preach the Gospel to the heathen. It is scarcely worth while, as it seems to me, to go on living at all! The Hope of the world is a lie! Let us abandon our churches, and hurry through the remainder of our lives as quickly as may be, and "the sooner 'tis over the sooner to sleep"!

But it *is* worth while! That is what a thousand churches are saying to you to-night. That is the deliberate and emphatic witness of this great congregation. Do not think too much of the apathy, the half-heartedness, that sometimes seem to be apparent in us. Do not remember discouraging remarks that you may have had to listen to here and there. Believe in the conviction that lies deep in our hearts, that, painful and difficult as it may often be, it is always worth while to go on.

But I know, of course, that it will not be of us, and of our faith in you and feeling about your work, that you will be chiefly thinking. For the maintenance of this work is to you, and to us too, a matter of duty—a matter of stewardship, of responsibility to One whose authority we all acknowledge.

And I do not doubt that often, when things are going hard with you, when opposition is fierce and results are scanty, or scarcely visible at all, you will be strengthened, not so much by any thought of what we at home may be feeling, but by the simple consciousness that you are where you have been sent, and that you are in the way of duty. That will be enough. You are trying to do your duty. When a man knows that he *ought* to do a thing, it is astonishing what strength he has to do it—yes! and what joy he has in doing it. "Glory of warrior, glory of orator, glory of song"—such glory is "paid with a voice flying by to be lost on an endless sea"; but the glory of virtue, of fighting, of struggling, of righting the wrong, is just the glory of "going on." That is your glory; those are your wages—"the wages of going on, and not to die." Who is there that does not feel in his best moments that it is payment enough to be permitted to "go on,"

when the clear voice of duty is calling? That will be your feeling in many a weary hour. "It is my duty, and it must be done."

And yet "going on" is with us more than a simple question of duty, of obedience. For why does our Lord bid us take up this work, and press on with it? He commands, as He has a right to do, but He does not command for the sake of commanding, nor for the sake of proving us, or keeping us occupied, as the master of a prison might appoint tasks to those who are under his authority and control—tasks in which he takes no interest, but which are appointed for the sake of discipline. That is not Christ's way with us. He is not the master of a prison. We are the Lord's "free men." He calls us friends; and if He commands us to do certain things, it is because they are things which He wishes to have done. That is the way to look at the preaching of the Gospel. It is a thing that He *cares about*. It is a work that lies near His own heart. When He saw the people scattered as a flock without a shepherd, He turned to His disciples, and begged them to pray that more labourers should be sent into the harvest. What did that mean but that He could not bear to see these wandering sheep uncared for. If Peter will prove that his love is a reality, in spite of all appearance, in spite of that sad betrayal, he must not be content with the atonement of tears. He will "feed the sheep." That is what Christ is thinking of—now that He is about to depart out of the world—who will feed His flock? And He tells us that if we care to prove our love to Him we shall do it. And you will remember this. You will respond to the appeal of duty. But what is duty? "We know not aught that is so fair, as is the smile upon her face." And why? Because when we look again we see that the face of duty is none other than that face in which the light of the knowledge of the glory of God has shone into human hearts. My duty is what Christ wishes me to do—not simply what He commands me to do. It will help us to bear that in mind.

I recall a story I once read, on excellent authority, of Sir Colin Campbell. Sir Colin had been in the Crimea, but he came home before the war was over, and resolved that he would not return to the field of action. He was weary of it, or he was offended because things had not been arranged to his liking. I am not sure what the

reason was. But he determined that he would not go back. The Commander-in-Chief urged him, but in vain! Prince Albert used his influence, but the old man was not to be persuaded. No! he would not return.

Then he was invited to Windsor. He was received with the greatest consideration. The band played "The Campbells are coming," as he drove up to the gate. He was seated next to the Princess Royal at dinner. Everything was done in his honour that could be done. And on the last day of his visit he had an interview with the Queen, and she told him what her own personal wishes were. And that sufficed. "If your Majesty wishes it," he said, "I will go back." Her Majesty did wish it; and back he went.

My brothers—brothers-in-arms in this long campaign—we all know that, above all its noise and tumult, there is a Majesty on High who is not indifferent to its results, and whose wish is that we should follow where He has led the way, and with faith and patience like His own. And if He wishes us to persevere, we shall persevere—and especially, perhaps, when we think of the future; and we ought to do that sometimes—however pressing the demands of the present may be. St. Paul was a busy man enough; but he had time to think of the judgment-seat of Christ, and it helped him, it nerved, it inspired him to think of it. He had been put in trust with the Gospel, and he must give an account of his stewardship. He is an ambassador, and the ambassador must stand one day before that Sovereign Power which he represents. Let us not forget what he could not forget. Let us not be unmindful, in the multitude of our labours, of that great and solemn day, or careless of the verdict which will then be pronounced on us and the work of our lives.

And now, dear brethren, we desire to put you into our Lord's hands. You are the children of the churches, and we, as representing the mother churches, and with something, I hope, of the true mother heart, bring you to Jesus that He may lay His hands upon you, and bless you. And we pray that His benediction may abide with you, as sweet music in your hearts, amid all the toil and travail of the war, and we pray that to us, as well as to you, this affecting service may be as a true baptismal service, and that we all who have been bowing together here may be baptized afresh with the Holy Ghost, and with fire.

NOTES FROM HEADQUARTERS.

UNHAPPY South Africa! Land of droughts and of locusts, as well as of gold and gems! While one section of its community rejoice in the excitement of great speculation and the hope of amassing enormous fortunes as the result of using the appliances of science to compel nature to yield up her wealth, another section, and these the original native inhabitants of the country, are continually in trouble about bare subsistence. The news from Bechuanaland during recent months has been most distressing. Two years ago a special relief fund was raised by the public to meet the needs of the Bechwanas, who were suffering from a combination of misfortunes—rinderpest, locusts, and drought. The Imperial Government also made large provision in supplies of food for the starving people. It was hoped that after a few months the stress of trouble would be relieved by good rains and a good harvest, and that the people would begin to recover. These hopes have been sadly disappointed throughout a very large portion of the country. When I passed through Bechuanaland last February and March the crops were looking well as the result of the early rains, which had enabled the people to sow, and had promoted the early growth of the grain. But the later rains, which fill the ears and give the harvest, were behind their time and were being anxiously watched for. Considerable swarms of young locusts had also begun to make their appearance in various parts. Even then there was a great deal of distress in some parts of the country. The aged, the poor, and the children, weakened by the famine of the previous year, were suffering much, and there was a great deal of fever and other sickness in consequence of the decomposition of thousands of cattle which had died during the prevalence of the rinderpest. I found Miss Partridge at Molepolole worn out with constant attention to the crowd of starving people who daily gathered at the mission-house for food.* Our friends at Kanye had been for some time engaged in the same work, and had only just stopped the daily distribution of grain. Great concern was expressed on every hand about the prospects of the people if the harvest should fail. Alas! since then the worst fears have been realised throughout a large part of Bechuanaland. Khama's people have been fortunate. Sufficient rain fell to enable them to get a good harvest, and they are relieved from any fear of want. It has been otherwise further south. The rain failed and the locusts came. Even the wild fruits and roots on which the people fall back in times of ordinary scarcity are not available. Sickness has become general, and hundreds have died. The Government has been again compelled to come to the rescue of the people by importing large quantities of grain; but the prospects are very gloomy. Fortunately, the demand for labour at the various mining centres is so great that hundreds of the young and strong have been able to go away and earn a living. Some of them are also able to send home money to their friends. The vast majority of the people, however, are in abject poverty, depending entirely for subsistence on the Government allowance, which is about one pound of grain per diem, and upon the help which the Mission can give. Friends in Cape Colony have responded most kindly to the appeal which has been made to them, but much larger assistance is still required.

* See illustrations, p. 289.

THE spread of the plague to the Madras Presidency and its ravages among the natives seem scarcely to be noticed by the daily press. It is, however, a very serious matter from every point of view. The mortality in some districts has been very great. The panic among the people, which has caused them to flee in thousands from infested centres, has completely disorganised all work in some places. The pity of it all is, that inoculation seems to be an effective preventive against the disease, but the ignorant prejudice and superstition of the people, especially in the villages, makes them imagine that inoculation is simply a device of the Government to destroy their caste. They, therefore, resist it with all their might, and thus ensure the spread of the trouble.

R. WARDLAW THOMPSON.

THE general income for the first seven months of the present financial year is much the same as for the corresponding period of last year, though our financial position is not so good owing to a considerable increase of expenditure. The latter item is fully explained in the booklet on "The Responsibilities of a Great Heritage" and the appeal which the Directors are circulating throughout the constituency. As long as the work grows—and we daily pray for its growth—it must cost more. It is too soon to estimate the result of the appeal, as many responses will come through the auxiliaries nearer the end of the year. The donations made direct to the Mission House so far amount to £243, and the promises of increased subscriptions to £310. These sums do not take us far towards the £12,000 that we need, but they are, we trust, an earnest of considerable increase before long.

FROM Sheffield comes a programme of the third session of a class for the study of Foreign Missions to meet monthly between October and May. It has been formed in connection with the Young Men and Young Women's Missionary Bands and Watchers' Band with the object of assisting missionary speakers and students. The subjects are admirably chosen:—Xavier, History of the Early Days of Missions in India, Missionary Progress 814 A.D.—1073 A.D., Hans Egede, Missionary Progress 1073 A.D.—1294 A.D., Missionary Literature, History of the Early Days of Missions in China, Missionary Progress 1294 A.D.—1558 A.D. The establishment of similar classes in other large centres is much to be desired and would greatly help in the advocacy of missions by home speakers, who are still sorely needed for the thorough instruction of our constituency in missionary motives, methods and opportunities.

AMONGST the many auxiliaries that pay great attention to the annual children's meeting, Manchester has lately taken a foremost place. Our friends in that city prepared for their recent meeting five large coloured maps showing our stations in India, China, Africa, Madagascar, the South Seas, and New Guinea, and will be glad to let them out at a small charge for other similar gatherings. The maps measure about 15 feet by 18 feet. All particulars may be obtained from Mr. S. Farmer, 2, West Grove, Clarendon Road, Chorlton-on-Medlock, Manchester.

I AM very thankful to announce that the valuable modern missionary library formerly belonging to the Young Men's Missionary Band will be available for use by the Society's

friends at the beginning of the new year. Efforts will be made to keep the library up to date, so as to provide all seeking information with the best and newest books. The conditions under which books can be borrowed will be published soon.

TRYING to take time by the forelock we have made the following arrangements for the next anniversary:—Children's Demonstration, Saturday, May 6th (at which it is hoped Rev. C. Silvester Horne, M.A., will preside). On Wednesday, May 10th, the Annual Sermon will be preached by Rev. Dr. Smith, of Broughton Place, Edinburgh. At the Annual Meeting, on the same day, Lord Reay will preside, and Principal Fairbairn will be one of the speakers. At the Young People's Meeting, Friday, May 12th, Mr. S. D. Wills, of Bristol, will preside. Sermons in London churches on May 14th. ARTHUR N. JOHNSON.

ANOTHER "Young People's Missionary Letter," No. 23, has been issued, in which Miss Hewlett, of Mirzapur, describes famine work among children. Miss Hewlett tells a pathetic story, which will touch the hearts of boys and girls all over the country as they read her letter. Should any Sunday-school superintendent, or other friend of the Society interested in the young, have failed to receive copies, and wish for the same, application to me will meet with prompt attention.

THE annual volume of the CHRONICLE for 1898 will be ready for issue soon after this number is in the hands of our readers, and can be obtained on application to the Mission House, or through ordinary booksellers, the price being 2s. The volume of *News from Afar* is also ready, and can be obtained in the same way. The price is 1s. 6d.

IN anticipation of Christmas purchases, I should like to call attention to the interesting book, entitled "In the Valley of the Yangtse," which the Society has recently published, and specially written by Mrs. Arnold Foster, of Hankow, as the prize volume for successful collectors of the 1899 New Year's Offering. The volume is also published in the ordinary way, in superior binding, at 2s. 6d., and copies of this can be obtained, either through booksellers, from John Snow & Co., 2, Ivy Lane, or direct from the Mission House.

ON a page of the wrapper of this number an advertisement will be found setting forth the special features of the magazines for 1899. The CHRONICLE will contain a series of articles likely to prove both attractive and useful. One of these is by *Home Workers for Foreign Missions*, in which district agents, secretaries, collectors, pastors, &c., &c., will record their experiences and set forth their views. Then my colleague, the Rev. R. Wardlaw Thompson, is to give us *Peeps at New Guinea*, illustrated by a number of original photographs. China missionaries will also provide descriptions of our *China Districts*, similar in character to those which have appeared during the current year on "Districts in India." The ordinary contents of the CHRONICLE will still appear. NEWS FROM AFAR will contain *Adventures in New Guinea*, by the Rev. J. H. Holmes; monthly papers on *Our People: What they are Like, and How they Live*, by missionaries who know them; and a story by the Rev. J. A. Houlder, formerly of Madagascar, entitled *Ruinisa, the Soldier's Son*. Christian Endeavourers will be constantly thought of, while fresh facts from the field and interesting news of various character will be constantly provided. The little ones, too, will be carefully catered for.

ORDER forms, leaflets describing the magazines, circulars and envelopes for the use of magazine secretaries, are now ready, and I shall be happy to forward the same on application. Congregations need to be canvassed afresh every year. Back numbers to be issued as specimens will be sent free of charge.

GEORGE COUSINS.

PROCEEDINGS OF THE BOARD.

Board Meeting, October 25th, 1898.—Mr. F. H. HAWKINS, LL.B., in the Chair. Number of Directors present, 73.

The Rev. R. Wardlaw Thompson introduced the following missionaries, who are about to return to their work :—The Rev. I. H. and Mrs. Hacker, to Neyoor, Travancore, where Mr. Hacker has laboured for twenty-one years; the Rev. W. J. and Mrs. Lawrence, returning to Bangalore, South India; and Mrs. Bach, returning to her husband, the Rev. T. W. Bach, at Trevandrum, Travancore. Also the following going out for the first time :—Miss Warr, to Shanghai, to marry the Rev. W. N. Bitton; Miss Nurse, to Chiang Chiu, to marry the Rev. J. S. Wasson; Miss Woodward, to Chik Ballapur, to marry Mr. R. H. Hickling; the Rev. Charles D. Cousins, to Hong Kong; Dr. P. L. McAll, to Hankow; the Rev. C. Robertson, to Wuchang; and Miss Grierson, to Coimbatore, South India, to succeed Miss German.

Mr. Thompson congratulated Mr. Lawrence upon his restoration to health, and expressed the hope that he would profit by his former breakdown, which was caused by over-working himself, and that "he will not do it again." Bangalore and district had been marked by conspicuous evangelistic ability on the part of some of its missionaries, and Mr. Lawrence was following in the footsteps of distinguished predecessors. In introducing Mrs. Bach, Mr. Thompson referred to the labours so effectively commenced and so heartily carried on by her husband at Trevandrum. Miss Grierson, though appointed to Coimbatore, would, probably, spend the first year in the companionship of Miss Lodge at Salem while Miss Crouch was absent on furlough. Dr. McAll had been appointed to succeed the late Dr. Paul Turner, and to help Dr. Gillison in the development of the work of training Chinese medical evangelists. Mr. Charles Cousins had come from New College with the warmest commendations, not only of his tutors, but of his fellow students, who had taken the trouble to express it in a very definite form. Mr. Cousins had earned from his compeers a reputation as to character and grace which was full of promise for the future.

The Chairman said he wished the missionaries to feel that the farewell of the Board was more close, and sympathetic than a farewell from any great public meeting. Probably they were somewhat weary of valedictions; but he wished to remind them that such meetings had a reflex influence, and very often were means of blessing to those who remained behind as much as to those who went abroad. The valedictory meetings which he (the Chairman) had attended had made more impression on his mind than any other missionary meetings. Mr. Hawkins particularised the meetings at Bradford in 1892, and at Leicester two years ago; and he read the closing words of the Rev. Dr. Mackennal on the former occasion. After that meeting, he (the Chairman) went back to his hotel and, on his knees, resolved that he would do what he could to help the Society, and he had never regretted that resolution. He also read a striking passage from the Rev. Dr. Berry's address at Leicester, and concluded by also reading the Lord's farewell words to His disciples.

Mr. Hacker, in response, said he was returning to Travancore with great joy and thankfulness. His only regret was that so much of his service was in the past. "I should like," he said, "to be born in 1950 and to be a missionary again to India."

The Rev. George Cousins here interposed to gather into one sentence the feelings of indebtedness to Mr. Hacker, which had been very strongly expressed in sectional meetings, for the earnestness and ability which had marked his work in London.

—Mr. Lawrence said he felt there had been a great revival of missionary interest in England, and on the right lines.—Mrs. Bach, Miss Grierson, Dr. McAll, Mr. Robertson (who remarked that the history of the Society gave recruits the impression that a great deal was expected from them), and Mr. C. D. Cousins also briefly addressed the Board; and the missionary party were commended to God in prayer by the Rev. C. Wilson, M.A.

At this point of the proceedings a very graceful and gratifying incident took place. Quite on his own initiative, as he explained, and without consulting any of his co-Directors, Mr. A. J. Shepherd proposed, in warm-hearted and appreciative terms, as one who would have desired for himself no greater honour, a resolution acknowledging the signal evidences of God's favour shown to the Rev. George Cousins and his family in connection with foreign mission work, in that, succeeding to his own service in Madagascar, a son and daughter were working for the Society in China, and a second son was about to start for the same Empire. "This call of so many members of one family," the resolution said, "is, in the view of the Directors, a matter for devout thankfulness, and they heartily ask Mr. Cousins to accept this expression of their joy and of their sympathy with him. They add their earnest prayer that the Master will give to parents and children both length of service and abundant fruits of their labour."—Mr. Albert Spicer, M.P., in seconding the resolution, said Mr. Cousins' experience was an honour that fell to only a few. It was not what used to occur two or three generations back, but, within the last few years, a wonderful change had taken place, and in quite a large number of cases they had seen the sons and daughters of missionaries following in the footsteps of the father and mother.—In acknowledging the resolution, Mr. Cousins said he felt so completely taken by surprise that he hardly knew how to express himself. Both he and Mrs. Cousins felt thankful that God had called their children to the work. They had not done anything to influence them in their decision, unless it had been to urge them to weigh well the cost of what they were doing. His own sainted mother used to pray that one of her boys might be a missionary. She had two sons and a daughter go to the foreign field, and he believed his children were following in their footsteps in answer to their grandmother's earnest, constant, fervent prayers.

The Rev. E. P. Powell, M.A., of Birkenhead, was elected a Director, *vice* Mrs. Marples, resigned. The resignation by Mr. J. E. Liddiard of his position as a Director of the Society was accepted. The Board invited Mr. W. Herbert Phillips, of Adelaide, a warm and generous friend of the Society, to attend their meetings as an honorary Director during his stay in this country.

The Rev. E. Pryce Jones, formerly of Madagascar, was appointed to Jokea, New Guinea, thereby setting the Rev. J. H. Holmes free to develop work in the Orokolo District.

The Foreign Secretary reported that intelligence of the death of Mrs. Govan Robertson, of Central Africa, had been received by telegram, and the Board expressed its deep sympathy with Mr. Robertson in his heavy bereavement.

Board Meeting, November 15th, 1898.—Mr. F. H. Hawkins, LL.B., in the Chair. Number of Directors present, 68.

Mr. W. Herbert Phillips, of Adelaide, whom the Board had invited to attend its meetings as an honorary Director during his stay in this country, was warmly welcomed.—The Rev. R. Wardlaw Thompson also introduced the Rev. J. S. Moffat, C.M.G. (son of the late Dr. Robert Moffat), who has come to this country to meet a son from Central Africa. Mr. Thompson mentioned the fact that Mr. Moffat had advocated the claims of the Langberg prisoners in a most open and earnest fashion, and had rendered the Society a very great service. The prisoners were mostly connected with the Society's Mission, and when they were scattered through the Western Province among farmers, far removed from their friends, the Society had no missionary whom they could ask to undertake a roving pastorate and the supervision of the spiritual needs of the people. When he put the matter before Mr. Moffat, the latter kindly and without hesitation, when the duty came before him clearly, undertook to do the work.—Mr. Moffat, in acknowledging the welcome of the Board, said: It is nearly twenty-five years since I met you before. It was in February, 1874, and a great deal has happened in South Africa since then. My official connection with the Society ceased nineteen years ago, but I am very thankful to you for this act of recognition this afternoon, and for the opportunity that you have given me just to say one word in reference to my attitude towards the work of the Society. There was a not unnatural idea—there often is in similar cases—that when a man goes out of the regular employment of a missionary society he probably drifts away farther and farther from the actual work itself. I am very glad of the opportunity you have given me this afternoon of just saying that, although I ceased to be a missionary of the Society in the ordinary official sense nineteen years ago, I have never ceased to be a missionary. My work as a Government officer has always been amongst natives. Sometimes in the Transvaal, during the British occupation, sometimes in Basutoland, Bechuanaland, and Matabeleland; but in all these years I have never ceased to do some work as a missionary. I never allowed my official position to interfere with that. It has been my privilege to co-operate with the missionaries of the London Missionary Society, the Hanoverian Society, the Paris Protestant Mission, and, in fact, with any missionary in whose neighbourhood I find myself. I have always co-operated with them, and have carried on some sort of missionary work on my own account as well. I have never ceased to be a missionary, or ceased to take a deep interest in the work of my own Society. I call it "my own Society" still, and I hope that this will continue as long as life continues. Respecting the little work I have undertaken lately, since I have been left at leisure by the Government, I felt that I had no option. There was nothing else to be done, and it came to me as an imperative call. I hope to leave early in the New Year entirely on account of that work, and do not wish to relinquish it until I see those people, who are unjustly detained in the Western Province in a state of slavery, restored to their own country. This reception brings back some memories which raise feelings almost too strong for me.

The Board accepted the resignation of Miss Goode, a self-supporting missionary at Peking, in view of her marriage; and of the Rev. J. Knox, of Vizagapatam, for family reasons.

Mr. H. E. Williams, of Highgate, was elected a Director, *vice* Mr. J. E. Liddiard, resigned.

Mr. Robert Howieson was appointed to assist the Rev. J. Mackenzie at Hankey. The following offers of service were accepted, subject to the satisfactory medical examination, and special attention was called to the fact that three of them are sons of missionaries of the Society, and the lady is a daughter of another missionary:—Mr. G. Barnard Wills, of Cheshunt College (son of the late Rev. J. Wills, of Madagascar); Mr. Percy B. Hanscombe, of Cheshunt College; Mr. S. J. Cowdy, of Cheshunt College; Mr. W. P. Haines, B.A., of Mansfield College, Oxford (son of the Rev. T. Haines, of Belgaum); Mr. Ernest G. Peake, M.B., Ch.B. (son of the Rev. P. G. Peake, of Madagascar); Miss Alice M. Hawker, M.B. Lond. (daughter of the Rev. J. G. Hawker, of Belgaum). Mr. Haines was appointed to Vizagapatam, South India; Dr. Peake to Hunan, China; and Dr. Alice Hawker to Jiaganj, North India. Mr. A. T. Foster, of Hackney College, was appointed to succeed the Rev. J. Knowles at Pareychaley, Travancore.

GOOD NEWS FROM LENGNA.

DEAR MR. COUSINS,—I am very glad to tell you good news of this place. It was a pleasant surprise on arriving to hear the voices of school children at their lessons. The preacher has managed to collect some young disciples, and we trust that their number may increase.

A deep impression has been made by the serious illness of the mother of the late preacher. She used to be a timid woman, and one of the last to bear witness to the importance of things eternal. But her being brought near to the next world has roused and enkindled her soul, so that she has spoken freely and effectively to those under her influence. May her words have a lasting effect in many.

In our lack of a woman leader, we are encouraged to find that a good elderly lady, of Hakka extraction, is coming to the front. She and her husband have been touched by the good done to her son, who is now a cured opium smoker. The whole family, numbering ten persons, are open to Christian instruction, and I have taken special pains to get our new friends to influence all their friends and relatives to follow the Truth.

The scene at evening worship has been most refreshing. Young and old in considerable numbers have come together for prayer and the study of the Scriptures. In remembrance of our years of effort, waiting, and distress, we look now for a harvest for the glory of God and the good of all around.—Yours very truly,

J. SADLER.

Lengna, Amoy, May 22nd, 1898.

"A little one shall become a thousand, and a small one a strong nation: 3 the Lord will hasten it in his time."—Isaiah lx. 22.

AUTUMN REINFORCEMENTS.

BRIEF PERSONAL NOTES.

THE Rev. CHARLES DIXON COUSINS is the third member of the family of the Rev. George Cousins, Joint Foreign Secretary, to enter the foreign mission-field, but, though he is going to work in the same great Empire, he will be removed by long distance from his brother and sister at Wuchang and Hankow respectively. Mr. Cousins received



REV. C. D. COUSINS.

his education at Lewisham Park School, the City of London School, and New College, London, and has been a member of Highbury Quadrant Congregational Church since 1891. He has been a diligent and painstaking student, and last year he took seventh place in the honours division of the Theological Senatus, and won the Harris scholarship at New College in open competition.

Mr. ERNEST WILLIAM FRANKS, M.A. (Edin.), was born



REV. E. W. FRANKS, M.A.

at Coatham, Redcar, Yorkshire, and is a member of the Congregational Church at Redcar, of which his father, the

Rev. A. J. Franks, is pastor. He was educated at Sir William Turner's Grammar School, Coatham, graduated in Arts at Edinburgh University, and studied Theology at Mansfield College, Oxford, where at the end of his first year he gained the Williams Divinity scholarship. In the first instance he will take up Mr. Farquhar's work in the Bhowanipur Institution, Calcutta, while Mr. Farquhar is seeking restoration of health at home. As Mr. Franks told the Directors when taking farewell of them, the enthusiasm which Mr. Farquhar has brought home with him has moved him (Mr. Franks) to a great desire to do something for the students in the large University city of Calcutta. Though the idea of working among students never entered his mind when he decided to become a missionary, he feels that there is great fitness in such work being allotted to him, for, to use his own words: "The call to the mission-field came to me in the study. I was working for an examination two years ago. As I was studying the Gospel of St. John over my desk and read those words of the 'other sheep' not of this fold, I felt that I must give myself to missionary work. My dedication to the work was made over my desk."

Miss ANNIE AMELIA GRIERSON is a Londoner. She matriculated at London University with first class honours, and also obtained a scholarship from the College of Preceptors, by means of which she attended the Home and Colonial Training College for twelve months and obtained a teaching certificate. Possessing mental gifts of a high



MISS GRIERSON.

order, and holding foreign mission work to be the noblest and grandest of all callings, Miss Grierson's connection with the Coimbatore Mission will, we trust, if good health be granted her, result in materially strengthening the work there. She is the first missionary candidate from Mount View Congregational Church, Stroud Green.

Miss ELEANOR HARRÉ, who is a member of Clifton Congregational Church, Peckham, left for Chi Chou, North China, in September. She traces her consecration to

mission work to an appeal by the Rev. J. Sadler, of Amoy. Before leaving this country she had the advantage of a



MISS HARRÉ.

course of training at Doric Lodge, where she was a deaconess.

Mr. JOHN HAYDN JENSEN is a native of Great Grimsby. After spending a session at Nottingham Congregational Institute as a preparatory student, he entered Cheshunt College in September, 1894. Though unable to cope successfully with the examination room, he favourably impressed everyone by his earnest and enthusiastic nature, his diligence and conscientiousness. He won the respect of all by his zeal and devotion to the work of the village



MR. J. H. JENSEN.

mission chapels associated with the College. In 1896 he returned to Nottingham Institute and completed his ministerial training, and he is now looking forward with great eagerness to his association with Dr. R. J. Ashton in the re-opened Kachhwa Mission, North India. Mr. Jensen is a member of Norwood Congregational Church, Liverpool, of which the Rev. E. R. Barrett, B.A., is pastor.

The Rev. ALBERT EDWARD JENNINGS, after six years of business life, studied privately under the Rev. J. A. Mitchell, B.A., of Nottingham, and then entered New College, being a member of New Court Congregational Chapel, Tollington Park. His conversion and call to foreign mission work were interwoven in a most striking way. A deacon at New Court Chapel was instrumental in convincing him of his personal relationship with Christ by using this argument: "Who knows," said he, "but that you have some great work to do for Christ. It may be that He wants you for a missionary to preach the Gospel to the heathen, and you might be the means in God's hand of winning a whole nation for Christ." Mr. Jennings therefore felt himself called by God to be a missionary, because that call was the occasion of his conversion. Accompanied by Mrs. Jennings, he sailed for South Africa in July to take up the work of the late veteran missionary, the Rev. William Ashton, at Barkly West.*

The Rev. JAMES DUNLOP LIDDELL was born at Greenock, and passed through an Arts course at Glasgow University, and studied Theology at the Glasgow Theological Hall of the Evangelical Union (now the Congregational Union of Scotland). He has also given some attention to medical



REV. J. D. LIDDELL.

study, and the knowledge gained will prove very serviceable in his work in Mongolia. He is a member of the E.U. Church, Dundas Street, Glasgow, and has engaged in missionary work in connection with Elgin Place Congregational Church, in the same city. Mr. Liddell sailed for China in September.

The Rev. JAMES IRVINE MACNAIR was born at Partick, and has been appointed to work in the Telugu Mission, South India. He was in his earlier years trained chiefly at the Glasgow Academy, besides having a year's education in Germany. He has taken the Arts course at Edinburgh, and

* To our regret we have no portrait of Mr. Jennings.—ED.

has studied Theology at the Scottish Congregational Theological Hall, Edinburgh. He has also had the advantage of a business training. He has been a good student, and is



REV. J. I. MACNAIR.

a thoughtful and acceptable preacher. He was a member of Elgin Place Congregational Church, Glasgow, for several years, and subsequently transferred to Hillhead Congregational Church in the same city.

Mr. PERCY LONSDALE MCALL, B.A. (Cantab.), M.B., Ch.B. (Edin.), is a son of the late Rev. Robert McAll, and grandson of the Rev. Samuel McAll, late President of Hackney College, and nephew of the late Rev. R. W. McAll, of the Paris Evangelical Mission. After eight years



DR. P. L. MCALL, B.A.

at school he obtained a classical scholarship at Cambridge and graduated with honours in 1892. In the following year he entered upon the study of medicine at Edinburgh, under the auspices of the Edinburgh Medical Missionary Society. He joined the Congregational Church at Portishead, near Bristol, when his father was pastor of it, and since then he has been attached in turn to High Road

Congregational Church, Lewisham, and Morningside Congregational Church, Edinburgh. Dr. McAll has been appointed to Hankow.

The Rev. CHARLES ROBERTSON, who has been set apart for work in the Wuchang Prefecture, China, was born at Blennerhassett, Cumberland. He has studied for the



REV. C. ROBERTSON.

ministry at the Evangelical Union Theological Hall, Glasgow, and joined himself first to the E.U. Church, Wishaw, and latterly to the E.U. Church, Dundas Street, Glasgow. As missionary in connection with the latter he regularly conducted religious services, and visited in the homes of the poor, and in other ways engaged in mission and temperance work.

WILD ROSES AND SNOW.

(BASSES PYRÉNÉES.)

HOW sweet the sight of roses
In English lanes of June,
When every flower uncloses
To meet the kiss of noon.

How strange the sight of roses—
Roses both sweet and wild—
Seen where a valley closes
'Mid mountain heights up-piled;
Upon whose sides remaining
Is strewn the purest snow,
By its chill power restraining
The tide of Spring's soft glow.

Yet God, who gave the pureness
To yon fair mountain snow,
Gives also the secureness
Whereby these roses blow.

[From "Pictures of Travel, and other Poems," by MacKenzie Bell, published by Messrs. Hurst & Blackett, London. 3s. 6d.]

CONGRATULATIONS TO DR. EDKINS, OF SHANGHAI.

THE following memorial was presented by friends of the London Mission, Shanghai, to Rev. J. Edkins, B.A., D.D., on the occasion of the Jubilee of his arrival in China, 1848-1898. A copy was also presented to the library of the London Missionary Society by J. Edkins, thirty-two years a missionary of the Society. We heartily join our congratulations to those of this distinguished Sinologue's colleagues:—

"London Mission,

"Shanghai,

"September 2nd, 1898.

"DEAR DR. EDKINS,—

It is with heartfelt gratitude to God that we address this note to you on the present occasion.

"Fifty years ago to-day you arrived in Shanghai and began a course of missionary work and Chinese study, for which you have been eminently distinguished. Your name is well and widely known both at home and abroad, and you occupy a high place in the esteem, honour, and love of your many friends—scholars who have appreciated your writings on the Chinese language, and fellow missionaries who have been long and intimately associated with you in the Mission-field.

"You have been called to share in sorrow and trial, and have known the bitterness thereof, but God has been with you and given you the rest and peace which He only can impart.

"We warmly congratulate you on having been preserved in health and strength for so many years, and on being still able to prosecute the business of life with unabated vigour and activity. Most of all we rejoice in your continued and cordial attachment to the Missionary work, and your zeal in doing what you can in connection with it.

"May the Lord crown your Jubilee with many

tokens of His favour and approval, and bestow upon you the riches of His grace until you are received into His presence for evermore.

"We are, dear Dr. Edkins,

"Yours very affectionately,

"(Signed) WM. MUIRHEAD,
ALICE J. MUIRHEAD,
ERNEST BOX,
LIZZIE A. BOVEY,
W. NELSON BITTON."



REV. J. EDKINS, B.A., D.D.

WEEK OF PRAYER.

THE Secretary of the Evangelical Alliance calls our attention to the Week of Universal Prayer to be held in January, and asks that we will assist in its extension by making this world-wide united season more generally known. Mr. Jackson adds: "This will not only bring it to the notice of friends at home, but also to those labouring in the foreign field. You will remember that the idea of the Week of Prayer originated among missionaries. We are anxious that it should be taken up among these latter far more widely than it is at present. The importance of this united season of prayer can hardly be exaggerated. It centres the thoughts of Christians all over the world, especially in missionary work, and is also an extremely

strong bond of union between workers of different Protestant denominations. We feel that every influence should be used at this time in this latter direction.

"I am confident that you quite understand my reasons for troubling you in this way, and that you and your Committee are in full sympathy with the principles and aims of the Evangelical Alliance."

FROM THE SECRETARY OF THE WATCHERS' BAND.

THOSE Watchers who use the List of Missionaries will be glad to have the following corrections:—

Page 2.—Rev. W. R. and Mrs. Le Quesne, returned to Calcutta. Miss Webster, of Calcutta, returned to India to marry Rev. H. H. Theobald, of Mangari. Rev. E. W. Franks, M.A., appointed to Calcutta. Miss Gill, of Benares, at home on sick leave. Miss Hewlett, returned to Mirzapur. Mr. J. H. Jensen, appointed to Kachhwa.

Page 3.—Rev. J. R. and Mrs. Bacon, gone to Bangalore. Rev. W. L. and Mrs. Lawrence, returned to Bangalore.

Page 4.—Rev. I. H. and Mrs. Hacker, returned to Neyoor. Miss German, of Coimbatore, resigned. Mrs. Bach, returned to Trevandrum. Rev. W. Thomas, of Vizagapatam, died on August 14th.

Page 5.—Rev. C. D. Cousins, appointed to Hong Kong. Rev. H. R. and Mrs. Wells, returned to Canton. Rev. W. J. and Mrs. Morris, at home. Mr. P. L. McAll, B.A., M.B., appointed to Hankow. Rev. A. L. Greig, appointed to Central China. Rev. C. Robertson, appointed to Wuchang.

Page 6.—Miss Harré, appointed to Chi Chou, to take the place of Miss Roberts, now Mrs. J. B. Grant, of Peking. Rev. J. D. Liddell, appointed to Mongolia.

Page 7.—Dr. C. B. Mather, of Fwambo, died on July 11th. Mrs. Robertson, of Fwambo, died in August. Rev. R. Howieson appointed to Hankey.

Page 8.—Rev. J. and Mrs. Pearse, of Fianarantsoa, gone to Antananarivo.

Page 9.—Rev. C. and Mrs. Collins, of Farafangana, gone to Ambohimandroso.

Page 10.—Rev. W. E. and Mrs. Goward, of Samoa, at home. Mrs. Morley's name to be added to the Upolu list. Rev. A. E. and Mrs. Hunt, returned to Port Moresby.

THE three-fold leaflet card which is meeting with much approval, is not intended to take the place of the manual and list, but rather as a sort of advertisement, calling attention to the methods and objects of the Watchers' Band. It is suitable for keeping in a Bible and will be found of use to busy people who may not have time to consult the manual each day, but who may wish to remember the special needs of the different mission-fields. A small number of these cards will be sent free to any secretary on application.

THERE must be a large number of Watchers who have not supplied themselves with the new manual. This can be had at 4d., or an interleaved copy at 6d.

ALTHOUGH meetings are not an essential part of a Watchers' Band branch, yet it is generally found to be a help and stimulus to the Watchers to meet occasionally. I have lately heard in several places of a united meeting for prayer and conference being held by the members of different branches in one town and of the good that has resulted from it. I wish this could oftener be done, but one realises how a fully-alive church is almost overwhelmed with meetings.

NEW BANDS.

Branch.	Church.	Secretary.
Sunderland ...	Dundas Street ...	Mr. W. Cook.
Darwen ...	Hollins Grove ...	Mr. J. Collinson.
St. Albans ...	Spicer Street ...	Mr. J. T. Bailey.
Bristol ...	Kingswood Tabernacle	Miss E. M. Flook.
Worrall ...	...	Miss G. Morrison.

Branch.	Church.	Secretary.
Sheffield ...	Tabernacle (Revived)...	Miss Holmes.
Hemel Hempstead ...	(Revived) ...	Mrs. Tatton.
London ...	Falcon Square ...	Miss Shepherd.
Cricklewood ...	...	Miss M. Carpenter
Edmonton and Tottenham ...	...	Miss Rawlings.
Margate ...	(Emmanuel Church) ...	Miss M. Calvert.

JESSIE M. BALGARNIE.

NEW BOOKS FROM THE IMARIVOLANITRA PRESS.

FROM April, 1863, when Mr. Parrett began to print at Imarivolánitra, till the present time, through the many changes of the past thirty-five years, a constant stream of wholesome literature has been flowing from the L.M.S. press there; and among the many agencies that have been employed to bring to the knowledge of the people of Madagascar the great truths of the Christian religion the L.M.S. press holds an honourable place. The Imarivolánitra imprint has been seen on tens of thousands of tracts and books in all parts of the island. And we note with thankfulness that its career of usefulness has not been cut short, but that it continues to exert a powerful influence for the enlightenment of the people.

Recent issues show that its activity is unabated. We have first of all to notice a small, but most important, book, written by the Rev. J. Sibree, on "What makes us Protestants." Père Vayssière, writing some years ago, said he found the poor people who followed the Methodists (as French writers usually name the L.M.S.) knew nothing of the reasons that separate Catholicism from Protestantism. Be this as it may, the reproach can no longer be made. Mr. Sibree has given, in about a dozen chapters, a clear and well-sustained account of the reasons for our Protestantism. I do not think the Reverend Fathers who complained of our past neglect will be at all thankful that the remedy has now been provided; indeed, rumour says they wish to burn the book—as if the burning of books had ever stopped the progress of truth!

Another book lately published is an octavo of 237 pages, written by the Rev. T. T. Matthews, and named "The Pith of the Scriptures." It gives a chapter to each book of the Bible, and sums up briefly the lessons they contain. Mr. Matthews gives a long list of authorities used by him. He has endeavoured to do for Malagasy readers what Dean Farrar has aimed at in his "Message of the Books." The work will be useful to many, as giving them a bird's-eye view of that wonderfully varied and comprehensive Divine library we call the Bible.

From the same industrious pen comes also a second edition of a book that has already made a place for itself, viz., "Pleasant Stories." Mr. Matthews, as all his friends know, excels in the use of stories, and is himself a perfect encyclopædia of anecdotes. Many of our preachers will find useful illustrations in this book; and they will probably, in their usual manner, so expand and improve its stories that the original writer might have some difficulty in recognising them.

Another of our recent issues is a small book on the Centenary of the L.M.S. It is a collection of some papers printed three years ago in our monthly magazine, "Teny Soa," and published in a handy form for permanent use. This booklet will give many of our young people information that may serve to remind them of the great debt they owe to the Society that first sent the Gospel to these interior regions of Madagascar.

Another work, lately published, is a volume of 193 octavo pages on New Testament theology for the students in our college. This was begun twenty years ago by the Rev. Robert Toy, and has been recently completed by the present writer.

Other books are in the press, and Mr. Ashwell's hands bid fair to be full of work. Whatever streams run dry, we trust that for many a long year the press at Imarivolánitra may continue to send forth its healthful waters.

Antananarivo, October 7th, 1898. WILLIAM E. COUSINS.

AN INDIAN EVANGELIST.

THE Rev. G. P. Arogyam and his good wife, who have for many years been connected with the Bangalore district work of the London Mission in South India, are excellent types of an honoured class of Christian agents who form the rank and file of Christ's army in our Eastern empire. Working year after year faithfully and quietly in out-of-the-way corners of the country, their names for the most part unknown to the churches at home, these men and women are spreading the knowledge of our faith, and are often its only teachers and exemplars in the midst of surrounding heathenism.

Mr. Arogyam is a signal instance of what God's grace in the Gospel can do for members of the oppressed classes of India, since he owes everything to Christian instruction and training, working on an open, intelligent, and vigorous nature. He went through the theological course of the Bangalore Seminary, which has equipped so many earnest and successful preachers, and for years has been the right-hand helper of the missionaries who have been successively in charge of the district work—Messrs. Colin Campbell, Rice (father and son), Lawrence, and Cairns—being now himself the senior member of the staff. He has turned sixty years of age, but is still an active itinerant in and around the

town of Hosur, some twenty-five miles from Bangalore, and a powerful preacher. School superintendence and house-to-house visitation also form part of his work. He ranks as an "ordained evangelist"; and, in addition to these duties, preaches occasionally in our Kanarese and Tamil churches in Bangalore.

Genial, sensible, upright, and humble-minded, he and his devoted wife—who singularly resemble each other in these and other good qualities—are esteemed and loved by the Mission circle in Bangalore; while the bright Christian home they have built up by wisdom and prayer—one of the most English-like homes to be seen—exerts a gracious influence on the neighbours round. The home has lately been saddened by the death of a daughter, herself a mother; while another is married to Mr. Venkatachellum, who is at present in Madras, rendering effective service to the Canadian Baptist Telugu Mission. The eldest son, Benjamin Arogyam, is worthily following in his father's steps, and is an active evangelist at Hoskote, an important centre of the same mission district. T. E. S.



MR. AND MRS. AROGYAM.

EARLY in December, Dr. Fairbairn will commence his tour in India by delivering his course of lectures in Calcutta. We would suggest that this special and important work, from which great things are expected, be remembered at all missionary prayer-meetings and on other occasions.—ED.



WAITING TO BE FED AT MOLEPOLOLE. (See page 279.)

Echoes from the



A MISSIONARY afternoon conference with evening meeting was held at Leytonstone on October 20th. The Rev. G. H. Sandwell (Leytonstone) presided at the conference, at which a paper was read by the Rev. C. H. Vine (Ilford) on "What can the Minister do for Foreign Missions?" The Rev. Leonard Tucker, from Calabar College, Jamaica, home on furlough, spoke, and an able paper on "What can the Sunday-school do for Foreign Missions?" was read by the Rev. C. Chambers (Stepney). A discussion followed, in which the Rev. G. Atchison and others took part. The third paper, "What can the Church Members do for Foreign Missions?" was to have been given by W. H. Brown, Esq., of Woodford, but, as he was away in Switzerland, Mr. P. T. Whitaker, of Snaresbrook, took his place. After the conference there was tea provided, and then a most interesting meeting was held in the Wesleyan Church, kindly lent for the occasion. This was presided over by Sam Woods, Esq., M.P., who made a sympathetic speech in favour of the work, and was followed by the Rev. R. Wardlaw Thompson (Foreign Secretary) and the Rev. W. J. Edmonds, late of Madagascar.

THE members of the Christian Endeavour Society at Sanford Street Church, New Swindon, assisted by friends and an orchestra, recently gave a sacred cantata, entitled "A Daughter of Moab," at which the Rev. J. Stroud Williams presided, and a collection in aid of the funds of the London Missionary Society was made.

ON behalf of the Apia coffee-house, free reading room, and public library, a sale of Samoan curios, gathered by the Rev. W. E. and Mrs. Goward, of Samoa, was recently held in the Jubilee Hall, Market Harborough. This was followed by a public meeting, presided over by the Rev. W. E. Morris, and at which the Rev. R. Wardlaw Thompson and Rev. W. Goward gave addresses. The Market Harborough Congregational Church is in a true sense a missionary church, inasmuch as its pastor is an ex-missionary, several of its Sunday-school scholars have become missionaries, whilst its practical sympathy on behalf of anything connected with missionary work is beyond dispute. The proceeds of the sale of curios amounted to £93.

THE Student Volunteer Missionary Union magazine, entitled *The Student Volunteer*, is now being issued in a somewhat altered form, under the title of *The Student Movement*. The constitution of the Union has been improving and extending so much in Great Britain and Ireland that its promoters feel it to be advisable to increase the scope of the paper, which hitherto has been exclusively missionary. The purpose of the magazine is to keep students in touch with the college and volunteer movements in this country and throughout the world, also to promote a higher standard of Christian life and of organised Christian work in

the colleges, to emphasise the claims of foreign missions, and to give hints and helps for the systematic study of missions.

A FAREWELL meeting for the Rev. F. Coillard is to be held in Lower Exeter Hall, on the evening of December 8th, before his departure for Barotsi Land. Monsieur Bertrand, the African traveller (a friend of Mr. Coillard), will take part in the meeting, and the chair will be taken by the Rev. E. A. Moore, of Wimbledon.

OUR MISSIONARY DISTRICTS.

BELLARY.

BY REV. BERNARD LUCAS.

LIKE most of our South Indian districts, Bellary furnishes a striking illustration in miniature of "the responsibilities of a great heritage," to which the Foreign Secretary has directed attention in a recent article. The real magnitude of the whole inheritance, and the immensity of the responsibilities, however, can only be adequately realised by such a detailed survey of the particular fields as is being furnished by the present series of articles on our "Missionary Districts."

Bellary, the capital of the district of that name, is a large town of 60,000 inhabitants, about three hundred miles north-west of Madras. It is a military station, at which are located European and native troops, and has recently been selected as the site of the arsenal for Southern India. A number of languages are spoken in the town, Telugu, Kanarese, and Tamil being predominant. The Government District, which practically coincides with the Mission District, contains an area of about 6,000 square miles, and has a population of about 900,000 living in about 800 towns and villages. There is, in addition, the small native State of Sundur, with an area of 160 square miles, and a population of 11,000, which, though geographically a part of the Bellary District, is politically distinct. The language boundary of two of the three great languages of South India—Telugu and Kanarese—passes through the district. Kanarese, having the wider area, is the official language.

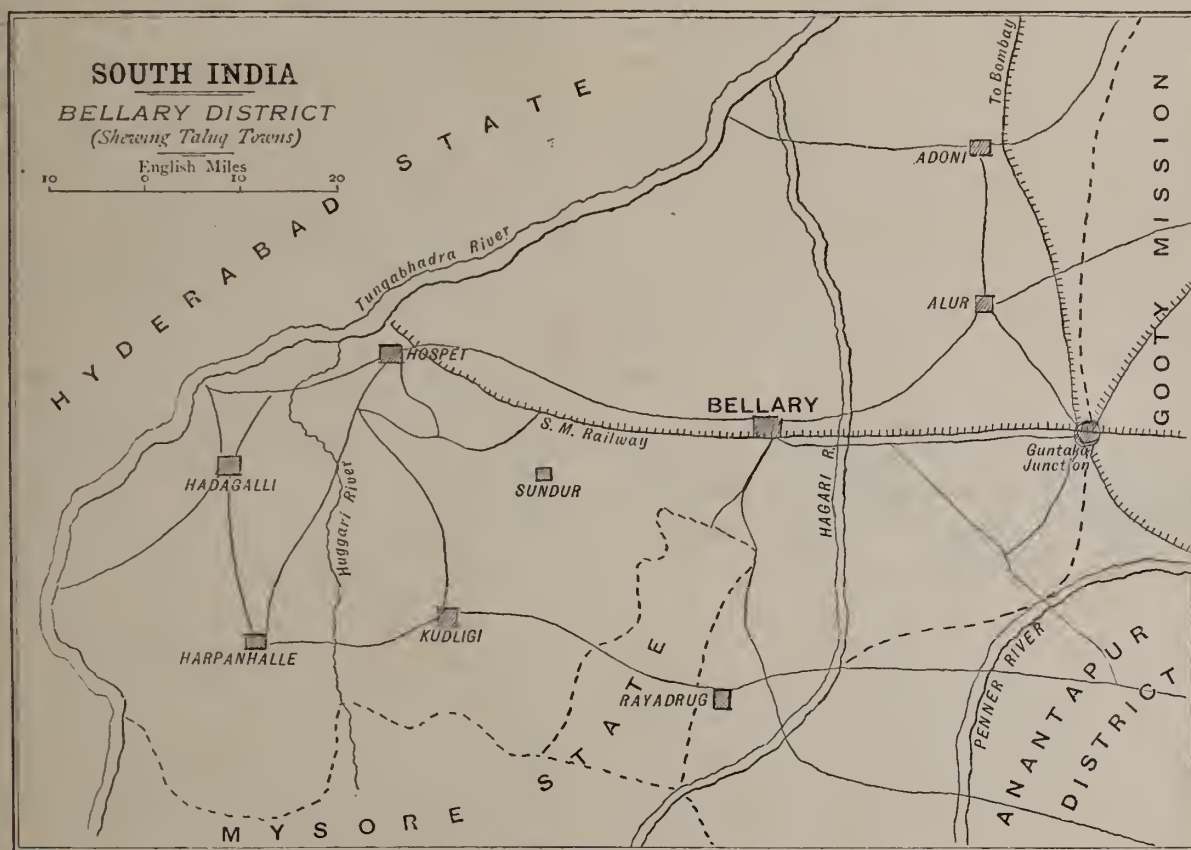
The L.M.S. commenced work in Bellary in the year 1810. In the early days of the Mission, work was started wherever suitable openings presented themselves, however distant the places might be. The Belgaum and Cuddapah Missions were both started from Bellary. Until 1881 a portion of the present Gooty District, and until 1890 the whole of the Anantapur District, were portions of the Bellary Mission District.

The town of Bellary is composed of two parts separated by a large reservoir, Bruce Petta being on the east, and Kowl Bazar on the west, while the Fort overlooking the reservoir lies between, and the cantonment or military quarters is situated to the south-west of the Kowl Bazar. The native population live in Bruce Petta and Kowl Bazar, the Fort being the residence of the Eurasian population and

a few Europeans connected with the arsenal. The chief part of our work is carried on in Bruce Petta, where a very valuable site—a grant from the old East India Company—known as the Mission Compound, is situated. Here we have a large and substantial church, in which both Kanarese and Tamil services are conducted. The Wardlaw College, of which Mr. J. P. Cotelingam, M.A., is the Principal, is situated not far off, and is attended by about 400 pupils. We have also an Anglo-Kanarese girls' school, and a Telugu girls' school in neighbouring buildings, while a Kanarese girls' school is situated more in the heart of the Petta. Attached

the Fort. In the district we have ten out-stations with small native congregations, but the greater part of our work outside Bellary town is evangelistic rather than pastoral.

Our mission staff consists of three missionaries, two of whom are married, with fourteen native assistants, for the carrying on of general mission work in the town and district. For educational work we have, including the Wardlaw College, eight schools, with thirty-seven teachers and 663 scholars. For work amongst women and girls we have, in addition to the wives of the two married missionaries, two lady missionaries, with seven Bible-women and nine school



to one of the mission houses, situated in the civil lines—the European quarters—is a Christian boarding home for girls attending the Anglo-Kanarese school. In the compound of another mission house we have recently erected another building, destined for the Kanarese Training Institution, in which is temporarily located a boarding home for Christian boys attending the Wardlaw College. In the Kowl Bazar we have three day-schools and a native church, and in the Fort an English church, the gift of the late Mr. Daniel Abraham, in which services are held for the English soldiers stationed in Bellary and the Eurasian population of

teachers, who, in the three schools, have 269 scholars under instruction. The women's work is almost entirely confined to Bellary town and a few adjacent villages. In the whole town and district we have 610 baptized Christians, 160 of whom are church members. The S.P.G. work in the town amongst the Tamil population, and the Methodist Episcopal Church work amongst the soldiers and Eurasians. The whole of the district is untouched by any society except our own, if we omit the Roman Catholics.

The contrast between the field and the workers, which this sketch supplies, needs to be deeply pondered if there is

any serious intention of endeavouring to meet the heavy responsibilities of our great heritage. We have annexed a vast territory, over which floats the L.M.S. flag, and into which we should regard the intrusion of any other society as an unfriendly act. But an annexed country undeveloped is a reproach to any people. The eight Taluqs, or counties, into which the Bellary District is divided, average 750 square miles, with a population of over 100,000 each. Our brethren of the Congregational Churches of America, working in the Madura district, make a point of having at least one missionary in each Taluq, and surely no one will venture to assert that this is over-manning such an area. Yet, if we were to follow their example we should require at once, in the Bellary district alone, five additional missionaries with a corresponding increase of native workers. Such a reinforcement would only then provide for general mission work, and would leave untouched the many special forms of work for which there is an increasing and pressing need. Most of our South India districts are similarly annexed, but unworked, and in several the need of reinforcement is far more acute. If one of the Society's oldest fields presents such an aspect, what must be the condition of the great field which our Society has occupied during its first century, and for the development of which we are now responsible? This is the pressing question which faces us at the beginning of the second century of the Society's history.



THE LIFE OF DAVID HILL, MISSIONARY AND SAINT. By Rev. W. T. A. Barber, B.D., Headmaster of the Leys School, Cambridge. (London: Charles H. Kelly, 26, Paternoster Row. 3s. 6d.)

THE name of David Hill is well known to most persons who take any intelligent interest in missions in China. Although a Wesleyan Methodist by upbringing and also by conviction, Mr. Hill was a man of the largest possible sympathies, and the story of his life is intimately connected with the history of our own Hankow Mission and of most other societies working in Central China. His death, which occurred in 1896, was felt as a heavy personal bereavement, not only by his own colleagues in the Wesleyan Society, but by numbers of other missionaries connected with other societies who had often benefited by his counsel, his sympathy, his pecuniary aid in carrying on their work, and above all by the inestimable privilege of his personal friendship, the inspiration of his example and the holy influence of his life. Dr. Griffith John, who had known him intimately from the beginning of his missionary career, writes: "I have a very distinct recollection of Mr. Hill's arrival in Central China in 1864, and of the first sermon he ever preached to the Hankow [English] community. . . . We were struck with his earnest spirit, cheerful temper, warm enthusiasm, and downright piety. . . . His sermon was based on Romans xii. 1. . . . I have often thought of

that text in connection with the life that followed. . . . If any man ever presented himself a living sacrifice to God on behalf of any people, surely David Hill did so on behalf of the people of China." Speaking elsewhere of Mr. Hill's life and labours, Dr. John says: "He took an interest in every department of the missionary work. Bible work, tract work, hospitals, church work, benevolent work in every direction found in him a warm friend and an active helper. Whilst truly devoted to his own mission, his love and sympathy went out to all. He was ever ready to assist all, and every worthy application for help met with the heartiest response. In a very true sense David Hill belonged to all, and worked for all. Every mission in China felt that it had a share in him. This devolved upon him a great deal of extra work—work which no one not possessing his iron constitution could have accomplished. But it also made him what he was."

This description of what Mr. Hill was amongst his missionary brethren gives a good idea of one side of his life. The following words, also from the pen of Dr. John, give some idea of what he was to the Chinese: "He loved the Chinese as few missionaries have done, and they knew it. They looked upon him, not only as an earnest missionary who was trying to introduce a new religion into their country, but as a true friend who had taken them into his heart and who had made their happiness his own. To the converts David Hill was an ideal shepherd. He watched over them with the utmost care, sought them in their wanderings, and entered deeply into all their trials and sufferings. Their burdens, their joys, and their sorrows were his. He knew well the temptations to which they were exposed, and sympathised deeply with them. He would be stern in his dealings with them when there was real necessity for it; but his general bearing towards them was that of deep compassion and thoughtful forbearance. The bruised reed he would not break, the smoking flax he would not quench."

Of what Mr. Hill was to myself I will not speak at length here; suffice it to say that as long as I live I shall never cease to bless God for a friendship, extending over twenty-four years, with such a one as he was. Mr. Barber has briefly told the story of Mr. Hill's life in a book of 330 pages, and for the purpose for which the book was written has done his work well. To the general public it will give as good an idea of the character of Mr. Hill's life and missionary career as could be given within the limits of a three-and-sixpenny volume, and the book is admirably suited for a Christmas or New Year's present, where a work bearing on missions would be acceptable. But many of the personal friends of Mr. Hill who knew him best will rise from perusing the book with a feeling that like the excellent photograph at the beginning of it, it falls short of what they would desire to see, but never will be able to see—a perfect portraiture of one of the most beautiful lives that they have ever been privileged to know. One of his friends says: "I remember once watching him as he spoke of the love of Christ, and its power to satisfy the human heart, how his face became lit up by that radiant look and smile which was so characteristic of him. I thought to myself then that so Stephen must have looked when the Jewish council beheld his face as it had been the face of an angel." No blame to the photographer who could not reproduce that so familiar look on the face of David Hill! No blame to the biographer who could not in the pages of a book exhibit all the personal grace and charm of a life which was pre-eminently a life hid with Christ in God!

ARNOLD FOSTER.

DAWN ON THE HILLS OF TANG; OR, CHINA AS A MISSION FIELD. By Harlan P. Beach, Educational Secretary of the Student Volunteer Movement for Foreign Missions (U.S.A.), formerly a Missionary in China. (London: Student Volunteer Missionary Union, 22, Warwick Lane, E.C. 1898. 2s. 6d.)

THE somewhat fanciful title of this little hand-book does not at all indicate its actual character. It is the sub-title only that does this. In reality, the modest volume is a valuable compendium of facts about China and the Chinese and mission work among them—a manual intended to serve a distinctly educational purpose, written in a fresh, lucid, calm, and instructive style, containing a map, statistics, and information of the most recent date, and admirably adapted for use as a missionary text-book on the Celestial Empire. Its value is much enhanced by a carefully prepared Bibliography of additional readings for each chapter, and by an exhaustive analytical index of contents. To show the extensive ground covered by the Bibliography it will suffice to say that for additional information on one of the eight chapters into which the book is divided reference is made to no less than forty volumes. Designed principally for educational work among the 3,000 students in the universities and colleges of Britain and North America, who now meet in missionary bands and classes, the manual is also calculated to serve an equally useful purpose in a wider circle. "Watchers" will find it helpful, and Christian Endeavour Society and Guild libraries should certainly possess a copy.

ONE HUNDRED YEARS, being the Short History of the Church Missionary Society. By Mr. Eugene Stock, Editorial Secretary. (London: Church Missionary Society, Salisbury Square, E.C. 1898. 1s. net.)

A REMARKABLE book, crowded with facts, being indeed a digest of a large three-volume history of some 1,800 demy octavo pages. In order, however, to secure early publication, the latter portion has had to be written before the corresponding sections of the larger work have yet been penned. Closely printed, and every page bristling with names, the book may repel certain classes of readers; but stirring incident, pathetic, even tragic, occurrence, are not lacking; while life, energy, missionary conviction, enthusiasm, and fervour are manifest throughout. Naturally, the discussion in the first chapter as to why a new society was needed when the L.M.S. on the one hand and the S.P.G. on the other were already in existence greatly interested us. The case is admirably stated. The last three chapters we also found specially attractive. In these the position of the C.M.S. ten years ago, the marvellous progress that has marked those ten years, and a general view of the mission-field are given.

A GREAT EXIGENCY IN THE WORK OF MISSIONS. The Fact, Causes, and the Remedy. By Rev. Arthur T. Pierson. (Brighton: D. B. Friend & Co., 77, Western Road. London: Marshall Bros., Paternoster Row, E.C. 6s. net.)

IN this pamphlet the reader will find a searching examination of the causes of the widespread apathy respecting the progress of God's Kingdom in the earth which still characterises the Christian Church. The scientific spirit of the day, the liberal spirit which leads many to regard all religions as on a par, the secular which

exalts the physical and mental and sacrifices the spiritual side of man's nature, and the selfish spirit which fosters the indulgence of self and indifference to others are all severely handled. The remedy, it is urged, can only be found in a closer bond of identification with God, in a more complete submission to His authority, in sympathy with His plan and love, in a thoroughly Biblical hope as the basis of Christian work, and in supreme dependence on God and on the means He has instituted. The weakness of the pamphlet lies in its oversight of the great increase in missionary zeal which is seen to-day as compared with the past. It may be quieter, but of its growth there can be no doubt. Much, it is true, remains to be done, but let us be thankful for all advance in the right direction.

OUR INDIAN SISTERS. By Rev. E. Storrow, of the London Missionary Society. (London: Religious Tract Society. 3s. 6d.)

WE are indebted to Mr. Storrow for this admirable summary of mission work among the women of India. During his residence in Calcutta for eighteen years he was more or less engaged in the education of young people aspiring to zenana respectability, and had therefore ample opportunity of studying the subject upon which he writes. As his personal knowledge goes back to 1848, striking evidence is afforded of the vast changes that have taken place in the customs and habits of the native races; and though much of it is doubtless owing to the supremacy of British authority, yet behind all has been the power of the Gospel, which has been like leaven, silently working its way among them. Mr. Storrow has graphically described the old state of things as the background to bring out into prominence the marked progress in those educational institutions that are destined to be a prime factor in the mental and spiritual elevation of the Indian races, and their ultimate subjection to Him who hath redeemed them with His blood. We cordially commend the volume, with its thirty well-executed illustrations, to our readers.

A HOLY GHOST CHURCH. By Pastor Archibald Brown. One penny.

THE value of this tractate is not to be measured by its size or price. It is the appeal of an earnest man for a return of the churches to the primitive model, in which the power of wealth or numbers is counted as nothing and that of the Holy Spirit as supreme. Endued with this Divine power, the churches would soon be equal to the grand responsibility of winning the world for Christ.

THERE is nothing that really lifts the Church higher, there is nothing that has in it so much of the promise of the future as to the Church's work here on earth, there is nothing that will accomplish more for those of us who are believers already, than to have in our souls this burning desire to win others to the Cross also. John Wesley once said that when he was young in the faith an old clergyman exhorted him thus: "Young man, remember you cannot go to heaven alone." So his life-long motto, the one that ever inspired that saintly man, was "that he could not go to heaven alone." If we are to go there, each of us must be taking others with us; and what applies to us individually applies to the whole Church. The Church cannot reach the eternity of God alone; we must carry others with us—the heathen and those who have not yet grasped all the truth revealed concerning Him.—*The Archbishop of Canterbury.*



Notice to the CHRONICLE'S "Own Correspondents."—

The Editor wishes hereby to thank Missionary Correspondents for facts sent for this column of the CHRONICLE. Perhaps no part of the magazine has proved more useful and stimulating to members of the Watchers' Band and C.E. Societies. Will all missionaries kindly keep this column in mind, and jot down and send to the Editor post-card and other notes of current events in their work? By so doing they will help many.

Intelligence should be posted so as to reach the Editor by the 10th of the month preceding the new issue.

CHINA.

RIOTS IN SZE-CHUEN.

THE political situation in Sze-Chuen has reached a grave crisis, and the peace and security of foreigners, and the stability of Christian work in the province are being seriously endangered by the exploits of a band of lawless men. Three or four days ago we heard of a serious riot in Ho Cheo—a city only sixty miles away from Chung King—of the complete wreck of the American Mission building, and of the destruction by burning of the Roman Catholic establishment. Unfortunately this does not complete the list of anti-Christian outbreaks, for, during the past few weeks, ruthless attacks have been made chiefly upon Catholics in country districts who have, in many instances, been killed or grievously beaten, while their homes and crops have been wrecked and pillaged. At least four district cities, all within easy reach of Chung King, appear to be governed by mob-law, and the great roads leading from this to the provincial capital are, for the time being, practically blocked to foreigners. Two missionaries, belonging to different missions, started on a country tour by different routes some eight or ten days ago. Both have had to return again after running the risk of maltreatment at the hands of evil-disposed men in the villages, or of being captured by brigands, as was the case with a French priest who is still held a prisoner. So threatening is the state of affairs in the adjoining country that the foreign Consuls last Thursday called a public meeting of the missionary community, at which certain definite plans were agreed upon for facilitating the escape of foreigners in the event of trouble occurring here. The most disturbing of the many hostile rumours in existence is that one Yü Mau-tsz, a man long notorious as a desperado, and who has for years harried the Roman Catholics, has made up his mind to descend upon Chung King with his forces, and, as he puts it

in a long manifesto, "avenge the wrongs inflicted upon his country by the dogs and goats (foreigners) from over the seas." He was originally a coal-heaver, but being a man of strong character, and famed for his filial piety, he speedily rose to a position of influence among his acquaintances and the people in his own neighbourhood. His followers are certainly very numerous, and it is believed that he has loyal friends and supporters among the well-to-do classes throughout the whole province. In any case, he is carrying things with a very high hand, and so great is the dread of his coming to Chung King that not a few of the natives have already prepared for flight. The situation is still further complicated by the fact that the people of the adjacent city of Kiang-peh have now definitely stated that they will not allow anyone to be punished for the murder of the young Christian which occurred among them three or four months ago. It is also unfortunate that the high officials at present in office in Chentu are pronouncedly anti-foreign, while our own local officials are said to be at loggerheads among themselves. Yü Mau-tsz is therefore, for the time being, enjoying pretty much of a free hand, and he would appear to be making the most of his opportunity. At the same time, and making every allowance for the agitated state of the people, I cannot persuade myself that we run any great risk of a riot here. The rumours we hear are not originated by the local people who, from all I can learn, are just as much opposed to Yü as foreigners are themselves. Besides, Chung King is a commercial city, and anything like a serious disturbance would assuredly tell against the trade and prosperity of the place. For this reason local tradespeople are not at all likely to aid Yü or his followers; indeed, it is publicly stated that, if the brigands come, the merchants, supported by a large section of the gentry, will forcibly oppose their entrance into the city. I have frequently walked the streets of late, and, so far as I can judge, the natives were never more inclined to be polite or friendly. In spite therefore of the disquieting rumours abroad, I cannot bring myself to believe that Chung King is going to become the scene of a riot. Of course my view of the situation may be a mistaken one, and therefore, while hoping and praying for the best, it is wise, doubtless, to prepare for the worst. Meanwhile you will be glad to know that our work in the city goes on just as usual, and that all our services continue to be attended by orderly and apparently well-disposed people. I can detect no diminution in the crowds who flock into our street chapel, nor does their behaviour excite the least suspicion. Many of our Christians are absent on book-selling expeditions, glad, as I believe, to be allowed to do a little work for God among their fellow-countrymen. These are facts for which we feel profoundly thankful, and our prayer is that God may pour, in the days to come, a richer and fuller blessing upon the Christian enterprise in Sze-chuen.

J. W. WILSON.

INDIA.

THE Rev. Maurice Phillips, of Madras, reports the death of another comrade—
 DEATH OF MR. AND MRS. viz., the Rev. C. Patharsarathy, the
 PATHAR- honoured pastor of the Black Town and
 SARATHY. Persewaukum churches, Madras, on September 19th, in the 61st year of his age.

Mrs. Patharsarathy survived her husband less than a month. Mr. Patharsarathy was born at Nellore, of heathen parents, and belonged to a respectable middle-class caste among the Hindus. He came to Madras when seventeen years of age to prosecute his studies in English, and found his way to the London Mission High School, which was then in charge of the late Rev. George Hall, B.A. He had not been long under the influence of that devoted servant of Christ before he felt the power of the words of the Master and the utter folly of heathenism. George Hall made the teaching of the Scriptures the chief lesson of the school, and the winning of the students to Christ the chief aim of his missionary career, and he was rewarded by seeing many youths of the higher castes coming out from heathenism and declaring themselves the followers of Christ. Mr. Patharsarathy was the second whom he baptized. Mr. Patharsarathy, together with many other young converts, determined to devote his life to the work of an evangelist, and was carefully prepared by Mr. Hall for the performance of that work. At first he laboured in Madras under the superintendence of Mr. Hall, and, after his ordination in 1864, he was transferred to the Tripatore Mission district, where, as my colleague, he laboured for seven years in different parts. When stationed in the large town of Krishnaghery he established a girls' school, and maintained it for years by his own efforts. And when he left the town, and the superintendent being unable to continue it for want of funds, he gave it over to Government, under whose auspices it continues to prosper. In 1872 he was removed to Madras to take the pastorate of the Black Town church, and ten years later he took charge of the Persewaukum church. The two churches together were able to support him, and so he was the means of making the L.M.S. churches in Madras self-supporting. He threw his whole soul into the work of the pastorates. He had many difficulties to contend with, but no difficulties could cool his zeal for the Master. In addition to the work of the pastorate of the two churches, which are two miles apart, he carried on evangelistic work twice a week in the Preaching Hall in connection with the Black Town church. Here he had some of the members of the church to help him.

MR. PATHAR-
 SARATHY'S
 PERSONAL
 QUALITIES.

Mr. PATHARSARATHY was humble, amiable, and lovable from his youth, and these qualities grew and mellowed with age. For he was literally perfected through suffering. When he became a Christian he had to give up his parents and

all his dear ones. He suffered severe persecution. During the last ten years his sufferings have been great and numerous. One wave of sorrow after another passed over him. He lost his daughter, a fine girl, well educated in English and Tamil, just as she was beginning to be useful among her countrywomen. After that he lost his eldest son, three months after he had taken the degree of B.A. in the Madras University. He was an excellent Christian, and his loss both to the family and the Church was great. Soon after that he lost another daughter, who was married to a Christian Brahman. She died in his house in Madras, and her husband followed her two weeks after, leaving a little boy for the grandfather to bring up. These sorrows told perceptibly upon the constitution of Mr. Patharsarathy, but he was resigned and calm in his mind. A partial stroke of paralysis laid him low in March of this year, and though he rallied a little, he had a relapse which affected his throat and his tongue, so that he found it very difficult to swallow and to speak. When feeling the end drawing near, he said to his son Ebenezer, "I am going: the Lord calls me away." He called the Rev. J. N. Devadasar and requested him to ask the prayers of the churches in his behalf and to tell them that he was going home. Two or three days before he died, in answer to my questions, he said that he felt Christ very near to him, that he had no fear of death, and that he was very happy. Yes, he was very happy, for he heard the words of the Master, "Well done, thou good and faithful servant, thou hast been faithful over a few things, I will make thee ruler over many things; enter thou into the joy of thy Lord." Early this year George Hall heard the home-call. Now the disciple has joined the teacher.

M. PHILLIPS.

"IN the work of evangelising the
 THE LEAVEN heathen," writes the Rev. W. D. Osborne,
 OF of Trevandrum, "the 'immeasurable
 CHRISTIANITY. results of widespread influence are far
 beyond the calculation of baptisms.' The
 renewing, vitalising forces of Christianity are by no means
 limited to our church registers. The leaven of the Kingdom
 is hid, and, being an existent force, must work, and its
 working will, sooner or later, become apparent. Kochu-
 raman, an Elavur, is a document-writer by profession.
 Some time ago I went exploring for land at midnight. One
 piece which Kochuraman specially recommended to us we
 decided to go and inspect. He led the way, a mile or two
 from his house, sacrificing sleep and rest gladly to be of
 service to a Christian missionary. And then, before we
 parted, we came close together on the subject of religion,
 and my heart danced for very joy as this stranger revealed
 to me the inner workings of his heart and mind respecting
 the truth as it is in Christ. 'For a long time,' he said, 'I
 have been reading and studying the Christian Bible, and
 trying to live out its teachings in my daily life.' His

manner and manifest reverence when conversing about God and Christ and salvation was very pleasing to witness. He is, I verily believe, one of the many secret disciples of the Lord. I have seen him many times since then, and he always manifests the deepest interest in us and our work, and is ever ready to be of service to us. He often visits us for help and instruction. Mr. Apavoo Pandit, as his name implies, belongs to the Guru or teacher caste. He is, I believe, a true Hindu; but, as an old Government official, long association with European officials of high Christian character and also with Christian missionaries, and, besides, being well educated and a man of great observation, he has become very liberal in his religious views, and regards Christianity as a real religious power and a means of blessing to mankind. He has not, so far, shown any signs of adhesion to Christianity, but he has shown his interest in and sympathy with our work in a very practical manner by giving us three acres of land at Attingal, to be used for mission purposes. This is the land that Kochuraman specially recommended to us, and although we went at midnight to inspect the land, yet, next day but one, in the early morning, to my amazement he came to my bungalow to offer the land as a gift. No ordinary outsider would have done this, for one peculiar feature of Indian character is to get and hoard possessions of all kinds. I take this as an instance of direct divine influence on the mind and heart of a Hindu to help on the cause of Christian missions. The Rane of the reigning house of Travancore offered a very large sum of money for this particular land, and yet he spontaneously and gladly made a free gift of it to Christ's cause. May we not hope that a mind and heart so open to good and generous impulses shall yet become the abode of the Holy Spirit Himself? Writing later on, after attending the great "college day" at the Maharajah's College and High School, Trevandrum, Mr. Osborne remarks that the speeches show the result of Western education and civilisation, combined with direct, positive Christian teaching, upon the minds and lives of heathen people. The speeches were delivered by the ripest and most brilliant alumni of the college, and were of a high order. In three of them there was a very marked and profound undercurrent of Christian truth. This was all the more delightful as the speakers were orthodox Hindus.

WE have been having some encouragement in what we call our "home work" at Almora. A delightful spiritual awakening has been manifest amongst our young people, several of whom have been taking a decided religious stand, and thirty-six have come into the fellowship of the Church. No such accession has ever been made in any previous year in Almora. So that, though there have been other events during the year which have caused us much pain and heart-searching, yet the

Lord has more than made up for it by thus pouring out His blessing upon us. Opportunity is abundantly ripe and indifference to religion much more so. It looks as though the whole community were passing through a transition stage, which is turning things topsy-turvy. What with visits from Vivekananda, Mrs. Besant, and other notabilities connected with the new movements in India, we have been kept pretty lively. The whole aspect of religious thought and feeling in this neighbourhood is vastly different to what it was even ten years ago, and much more so to what it was when the Mission was founded less than half a century ago.

G. M. BULLOCK.

THE Rev. N. C. Daniell has been on tour with the Rev. W. Howard Campbell in Rajachoti. Mr. Daniell writes: "We

came across a number of very interesting cases, but perhaps the most remarkable, at least to me, was the following: A tall, upright, but rather feeble-looking man, with some amount of native dignity, invited us to his house. When there he asked us to sit down, and motioned towards a low wall, which we were to share with him, several fowls and a dog or two, and within easy reach of his small herd of bulls, cows, and buffaloes. His age could be guessed from the great-grandchild at his side. Mr. Campbell asked him if he could read. He answered: 'I could not for a very long time, but then I prayed to God, and now I can read every day.' After which statement, to verify his words, he read a few verses from the New Testament. There is no teacher near him, and the old man's spiritual life is dependent upon God alone for illumination and increase."

SOUTH AFRICA.

ON account of the terrible hunger in the country, the outlook for our work is not as cheerful as one could wish. Still, here in Kanye we ought not to complain, but rather to give thanks. We are cheered by seeing the headmen coming forward and professing their desire to serve the Lord Jesus Christ. Tsimbe, who accompanied the Chief Bathoen to England, is one of these. I am afraid that we used to reckon Tsimbe as none too friendly towards our work here. One of the others was, not long ago, a zealous leader in all heathen ceremonies. Thus the leaven of the Gospel is ever at work in the darkened hearts of men.

E. LLOYD.

LAST Sunday we had the usual meeting to ask God for rain. It was held in the Kgotla in the early morning. The numbers were not so large as usual, so many being ill with influenza. Still, we had a good meeting, and I could not help thinking, as I looked round, of the olden days, and this not so very long ago either, when, instead of a prayer meeting, the

old heathen ceremonies would have been in full swing instead. A great change has come over Bechuanaland in this respect. If we do not move quite as fast and as satisfactorily as some others, the movement is none the less sure and certain.

HOWARD WILLIAMS.

CENTRAL AFRICA.

THE Rev. John May, B.A., wrote to the Foreign Secretary on August 3rd from Kawimbe, Lake Tanganyika:—"We are much encouraged in our work here. I give the teachers an English class four times a week, and find they have quite a thirst for knowledge. The school is going on well. But what we are most thankful for is that three teachers—Maluti, Kisama, and Kawendami—came to me last Sunday and said they wished to be baptized. We feel sure they are prepared for such a step. As Kalulu expressed it, they are 'walking well.' Maluti spoke to Dr. Mather last year, and has attended the inquirers' class for six months; so on Sunday we hope not only to baptize him, but also to receive him into church fellowship. Kisama and Kawendami we purpose baptizing only. It seems that it is the first time they have spoken. A further probation of six months, we think, will be advisable for them. This is the result of the labours of previous missionaries, and, I believe, of Dr. Mather especially. I feel sure his year of work here will produce a golden harvest. His influence and teaching seem to have made a real impression. Many others, we hope, will soon be coming forward." Accordingly, on August 7th, Mr. May baptized Maluti, Kisama, Kawendami, and Keela, the wife of Kisesa, a church member. At the communion service in the afternoon, Maluti was received into church fellowship. Mr. May adds the following striking testimony to the character of the late Dr. Mather:—"You (the Foreign Secretary) knew Dr. Mather well, and appreciated him, I am sure, and would realise the loss to the Mission far more than we can. But as a man, few could know him as intimately as Mrs. May and I, who lived with him so long. We hope we were able to make those last months of his life a little brighter than the previous year was. He was kindness itself to us, and did more for us than we can tell just when we needed help sorely. I felt it was a privilege to work under him. It has been splendid training for me. Much of his reserve disappeared in his intercourse with us; and often he would be quite merry. But we always felt how lonely, sadly lonely, he was. What struck us in his character was his self-forgetfulness—always ready to help others, without considering himself. Then he was very unassuming—sometimes, we thought, too much so. He has been taken from his work when in his very prime, it seemed to us—just when there seemed to be indications of fruit from his labours. The 'boys' who had been most in contact with him were terribly cut up, especially Kalulu and Kahatwe, his cook—both members of

the church. I see his monument, not in the fine workshops he built, nor even in the work he did at the language, nor in the sick people he cured, but chiefly in the strong Christian character of some of our teachers and church members, whom he has influenced. We are hoping and praying for and expecting a rich harvest as a result of his patient, earnest work for the Master. As I told the people at the funeral service, he gave his life for them. We cannot understand why he was taken, from the point of view of the work; but we seem to understand it as regards him. You will forgive my writing thus; but it is a relief to speak out about one who was so good to me, and whom I had learnt to love."

WOMEN'S ALL-DAY PRAYER-MEETING.

THE morning of November 17th broke in gloom and fog, and some fear was expressed at first that the weather might seriously affect this long-anticipated meeting. But a brave little band of women assembled, despite the elements, at ten o'clock, when Mrs. Arnold Foster gave us subjects for prayer and praise from recent occurrences in Hankow. In the second half-hour our thoughts were taken to India and to the work among the women there by an address by Miss Darnton, late of Cuddapah. By noon a large number were gathered together, and many earnest prayers were offered for different parts of the work. A little account of the progress of the Watchers' Band was given by the General Secretary, and Miss Stevenson, editor of the *Student Volunteer Magazine*, told in a most interesting way of the wonderful work that movement was doing. Miss Schultze spoke of her work in Samoa, and pleaded for definite prayer for her girls, thirty of whom had become the wives of native pastors. The needs of Madagascar were brought before us by Mrs. Pryce Jones, while the Home Churches were represented by Mrs. Gledstope, of Streatham Hill, and Mrs. Lyon Turner, of Lewisham. Mrs. Goward, of Samoa, was unable to be present, but that half-hour was well filled by many short prayers, and then Mrs. Pearson, of the English Presbyterian Church, gave a little address. At three o'clock a general prayer meeting was held, at which Dr. Horton presided, and a very inspiring and helpful day was brought to a close.

A MOVEMENT has been started in connection with the Seamen's Hospital Society, which has received the strong support of the Secretary of State for the Colonies, and well deserves to be recommended to general favour and to obtain public assistance, of which it stands in need. It is, indeed, at the request of Mr. Chamberlain that the committee of the Society mentioned have resolved to establish a School of Tropical Medicine in association with their branch hospital in the Royal Victoria and Albert Docks. There are two, among other, reasons why such an institution is imperatively demanded by the position of London as a great seaport city. The first is that countless vessels are always arriving in the Thames docks from all parts of the East, having among their dusky crews Africans, West Indians, Hindus, Mohammedans, Chinese, Japanese, and what not suffering from strange tropical diseases, which call for special treatment; and the second good reason for founding this school is that by its existence and working medical men will be enabled to study and to treat under the best possible circumstances those peculiar maladies, to become familiar with which hitherto they have had to go abroad.—*Daily Telegraph*.



REFERRING to a recent valedictory meeting held in Wesley's Chapel, "Work and Workers in the Mission Field" (Wesleyan) records the joy of the Missionary Committee in being able at last to respond in some measure to the appeals for more men. The accumulated deficit of £30,000 has been paid off, and after a pause of three years, further advance made possible. A beginning has been made, though only a beginning; still the policy of standing still has been abandoned, and progress is once more the order of the day. "Methodists," we read, "are always at their best when making an advance." So are all Christians.

AFTER a brief, final illness of only five days' duration, Mrs. Grattan Guinness has passed to her rest and reward. Since her serious physical breakdown several years ago, she necessarily lived in quiet retirement, and only those who knew her prior to that affliction can realise how remarkable her gifts and influence were. In many directions these were manifest, but chiefly, we venture to think, in the thoroughness of her missionary sympathy, consecration, and earnest advocacy, alike by voice and by pen. Her memory will be fondly cherished by a large circle, and deep sympathy be felt for the bereaved husband and children. We shall welcome the promised memorial volume which her husband and daughter intend writing.

In an article entitled "Present Religious Movements in India," the Rev. James Mudge, D.D., in *Gospel in all Lands*, thus writes of the Protestant native Christians:—"The Protestant native Christians, gathered by some forty different missionary societies, greatly differ, of course, among themselves. But, on the whole, very good words can be spoken concerning them. They are thoroughly orthodox as to doctrine, and, while some heathen habits necessarily linger long, especially in social affairs, in the main their lives do credit to their profession. They rarely yield to the force of persecution, though it sometimes becomes very strong. It is at great cost very frequently that they come out from old associations, and in their deep poverty they contribute liberally to maintain their Christian privileges. The grace of God reaches their inmost hearts, giving them power over all the passions of the natural man, and large numbers receive the baptism of the Holy Ghost. They are very much like children in most cases, so far as mental development is concerned, and make very large demands on the patience of the missionary, who has to be father and mother to a very large family; but time will, in a measure, cure this, and the second generation shows an improvement over the first."

WITH the new year both of the British and Foreign Bible Society's Magazines will be enlarged. The *Reporter* will be permanently increased from twenty to twenty-four pages, and will wear a new and artistically designed cover. A series of

signed articles will be specially contributed by well-known friends of the Society. More space will be devoted to news of the auxiliaries and branches. Correspondence will be admitted on questions that affect the Society's work. The *Gleanings* will be printed on a larger-sized page, and in rather smaller type than hitherto, so as to contain considerably more matter than at present.

CONTRASTING its first jubilee with the forthcoming second jubilee, the Church Missionary Society calls attention, in the November *Gleaner* to the improved outlook. It says: "The present political outlook contains elements of gravity; but it is brightness itself compared with the gloom of 1848, that year of unrest at home and revolution abroad. The attitude of the Church and the world towards missionary work have changed. Then the world laughed at missions as a fantastic exhibition of superfluous and absurd charity; now it sees the movement is to be treated with respect at least, and occasionally even with sympathy. Then the Church still treated foreign missions as the fad of the few; now we are within a measurable distance of their being considered an essential part of every Christian's duty, while the idea of the evangelisation of the world in this generation is beginning to be seriously entertained."

It is my opinion (says M. Huguenin, French missionary in Tahiti) that if a premature civilisation has accelerated the depopulation of these islands, a more intelligent civilisation will tend to increase the population, only by means of the Gospel. There are certain proofs of the good influence of Christianity in this respect in our Windward Isles, where the population is rapidly increasing, especially at Maupiti and Borabora, where there has been no war for a long time, where alcohol hardly ever comes, and where the fatal influence of the traders in this pest has not yet been felt. The race deserves to be preserved; it is a fine race, and might become healthy and vigorous with right hygiene and right morals. It is intelligent and desires to learn; it will educate itself and will work when manly Christian principles have shaken off its idleness and indolence. It is very gentle; we never hear of murders and suicides here, and there are only a few men who fight in drunkenness. If the family bond is too much relaxed, still the Tahitian loves his children before everything, and is happy and proud when he sees them acquiring European knowledge. The Tahitian is a great child till his death; the future alone, a Christian future, will make a man of him; and this task is to be ours, and our successors'.—*Journal des Missions Évangéliques*.

At a recent examination in one of the Norwegian Mission schools in Madagascar, a man stood up and confessed that he had joined the Catholics out of fear, but as he had learned to read the Bible and to grow fond of it, he could not give that up. But as his reading the Bible did not seem to please the Catholics, when freedom of religion was clearly declared he returned to the Protestants. He said that Paul's words to the Galatians impressed him deeply and hastened his return: "I marvel that ye are so soon removed from Him that called you in the grace of Christ, unto another Gospel."—*Norsk Missions Tidende*.

ON Easter-day of this year died, at St. Petersburg, Otto For-schammer, the first colporteur of the Russian Bible Society. He was a most zealous and untiring agent in spreading the Holy Scriptures among the immense populations of Russia. Heat, frost, or storm was no hindrance to him. With a heavy load of books on his shoulders, he trudged unweariedly the whole day. He not only traversed the plains of Russia, but the interior of the Caucasus and the shores of the Caspian Sea. He had plenty of adventures with wild Tartars and other robber hordes, but never suffered any injury from them; for one of his gifts was a winning personality, which attracted all with whom he came in contact. In his last years he suffered much from a cruel disease, but he witnessed for Christ by his patience and faith in the midst of suffering, and was made a blessing to many of his companions in the hospital where he so frequently had to lie.—*Evangelisches Missionsmagazin*.

"THERE is no lack of conversions here," writes a missionary of the Basle Society from Calicut. "Almost every day people come asking for religious instruction. Not long ago we were surprised by the arrival of a 'counter-preacher,' a Hindu, who had been sent by a religious society of his countrymen to preach against Christianity. For a long time he did so; but he ended by feeling himself constrained to acknowledge the truth of the Gospel. He asked for baptism, expressing the wish to become himself a preacher of Christ. He now dwells at Talacherri. Another man came lately from Chittataraka, who three years ago, when he saw his son embrace Christianity, had serious thoughts of killing him and the missionary too. His two sons had been received into the Church at Talacherri, and work now as tailors. Well, the father has now joined them, and his wife also, having completely changed his views.—*Le Missionaire*.

THE Pahouin child (writes M. Faure from the French Congo) is just like any other savage child that you see in a picture when he first comes to school. He is less clothed even than many, for often his only garment is a leopard's tooth hanging round his neck. He is very dirty into the bargain. His mother, taking no trouble about her own toilet, does not think of taking any trouble about his. When he first comes to school he stares curiously at the station, at the whites and the blacks, and his restless eyes, passing from one object to another, show that their owner is not quite easy in his mind. Accustomed to be constantly in fear of some danger, and to be every moment seeking food, the struggle for life begins early with him; he does not know what it is to laugh and play without an anxious thought, and could not understand that the lot of childhood is to be happy. You can guess that my first care is to commit the new-comer to an older scholar to undergo a complete wash. He is then dressed in tronsers and a blouse of thin stuff, the renewal of which is one of our chief cares. He is then enrolled, and takes his place in the school and at work. Gradually confidence is born in his young soul; the anxious expression disappears from his face; and after some time his open countenance shows that the child has really become a child, only asking for a little affection to open out like a flower.—*Journal des Missions Evangéliques*.

THE American missionary societies are already preparing to send the messengers of the gospel of peace to the Philippine Islands, in the footsteps of their soldiers. The American rule will, indeed, be a deliverance to those islands, whose inhabitants have had to endure the most inconceivable sufferings under the Spanish government. The unhappy cultivators of the soil have to pay a poll-tax, a tax on their cocoa-nut trees, on their houses and cattle, on their oil-presses, besides which there are taxes on shops, weights and measures, so that every form of industry can only result in poverty. These taxes are enforced by the most cruel flogging, to which even women are subjected. But to this oppression of the State is added the oppression of the church. The priests demand no less than £5 for a baptism, £6 or more for a wedding, and for burials not less than £10 for a man and £2 for a child. The recent rebellion was not owing half so much to political grievances as to this tyranny of the priests. Of course no Protestant missionaries were allowed on the islands; there was barely a pretence of education for the natives; and to complete the mediæval character of the Spanish polity, torture was still in use in legal proceedings.—*Evangelisches Missionsmagazin*.



Personal Notes.

CHINA.—Between 120 and 130 Protestant missionaries (married and single), from various countries and of different denominations, when assembled at Kuling, Central China, in August, "desiring to express to the world our heartfelt unity in regard to the essential points of our Christian religion, and longing to fulfil the desire of our blessed Saviour and Master, expressed in His prayer, John xvii. 11, 20-23, that His disciples should be one as He and the Father are one, hereby declare that in our united services, as well as in our daily intercourse with each other, we realise ourselves to be one in the Father and in the Saviour. . . . Christ Himself is the centre of our union. . . . In Christ we are one."

INDIA.—Miss Lodge having greatly benefited in health by her visit to her home at Hobart, Tasmania, hoped to return to Salem at the end of October.

MADAGASCAR.—While on tour, General Gallieni heard of the death of the Rev. J. Wills, and thoughtfully telegraphed to the Rev. J. Sibree, at the Capital, the following sympathetic message:—"I am very sorry to learn the sad news of Mr. Wills' death, and I sympathise with your Society in this sorrow." The General renewed this expression of regret in a letter to the Directors.—The departure of the Rev. J. and Mrs. Sharman from Antananarivo, on account of the failure of Mrs. Sharman's health, has caused much sorrow. One colleague writes:—"They have done noble work here, and have left their mark upon the Capital; and it is just because their heart has been in it all, and

they have truly loved the Malagasy, that they are so truly loved by the people."

AFRICA.—We have heard with much regret, by telegram, that the Rev. J. Mackenzie, of Hankey, is suffering from slight paralysis, and absolute rest has been enjoined. Arrangements are being made for the Rev. Robert Howieson, of Glasgow, to sail at once for Africa to become assistant to Mr. Mackenzie.—While the Rev. J. S. Moffat, C.M.G., is in England, the Rev. J. Good will take charge of the work among the indentured Bechwanas.—To help meet the growing distress at Molepolole, the Directors have made a grant of £150, part of which it is expected will be expended in labour upon re-erecting the schoolroom.—Their change from Molepolole to Phalapye, while the Rev. W. C. Willoughby is absent in England, seems to have given the Rev. Howard Williams and his family a new lease of life, and they are finding great encouragement in the work. Mr. Williams says:—"The more I see of Khama the more I respect him. It was worth coming here if only to know him. He has been most kind to us, and, in all our efforts to carry on the good work here, has given us his practical sympathy."—Mrs. W. Govan Robertson, who died at Kawimbe in August, was born in Oban, Scotland, where her father, Mr. J. Fraser Sim, was land agent and architect. She early distinguished herself in school and Bible-class, and endeared herself to all. She was a member of the Free Church of Scotland, under the pastorate of the Rev. D. D. Robertson, whose son, Mr. W. Govan Robertson, she ultimately married, and who now mourns his great loss. Only a little more than one short year ago she and her husband left for their distant field of labour. In the long journey up country she learned to love the simple-hearted kindly negroes, and wrote with always increasing warmth and enthusiasm of her joy at being among them. Her reception at Kawimbe took her by storm, as the natives vied with each other in showing her kindness. She was very musical, and, with the aid of an organ sent from Helensburgh, delighted to gather the children together and teach them hymns. Her short work on earth is over; to evangelise dark Africa costs much; but neither she nor the many brave witnesses who have found graves there would count the price too great. The Lord of Glory led the way in the army of Christian martyrs.

SOUTH SEAS.—We regret to have to announce that Silomiga, whom the Rev. J. W. and Mrs. Hills brought home with them from Samoa, and who was one of the chief figures at the Children's Exeter Hall Demonstration in May, succumbed to a severe attack of pneumonia before the *Austral* reached Naples. She had contracted the disease before her departure from this country, and it was on account of her failing health that she left under the care of the Rev. A. E. and Mrs. Hunt, it being considered unwise to detain her till Mr. Hills' departure. Every attention was paid to her on board. Mr. and Mrs. Hunt did their utmost for her, but all to no purpose. She passed away very quietly, and trusting fully in Christ. Just before she died she told Mr. Hunt she had no fear of death, but was trusting in Christ as her Saviour. Her body was committed to the deep, and a very solemn and impressive service was conducted by the Rev. Canon Corlette, of Sydney, who was a passenger on the *Austral*.

ANNOUNCEMENTS.

ARRIVALS.

REV. W. J. MORRIS, MRS. MORRIS, and child, from CANTON, CHINA, per North German Lloyd steamer *Preussen*, October 21st.

REV. J. SHARMAN, B.A., B.D., and MRS. SHARMAN, from MADAGASCAR, at Marseilles, per steamer *Oxon*, October 23rd.

DR. SEWELL McFARLANE, from AUSTRALIA, *via* AMERICA, November 5th.

DEPARTURES.

MONSR. C. MATTHEY and MOLLE, DERIAZ, appointed to ATANANARIVO, MADAGASCAR, embarked at Marseilles, per steamer *Traouddy*, October 25th.

REV. R. W. LE QUESNE, MRS. LE QUESNE, and child, returning to CALCUTTA; MISS WEBSTER, proceeding to MANGAIG; REV. E. W. FRANKS, M.A., appointed to CALCUTTA; and REV. J. H. JENSEN, appointed to KACHHWA, embarked at Liverpool per steamer *City of Calcutta*, October 28th.

REV. W. J. LAWRENCE, MRS. LAWRENCE, and child, returning to BANGALORE; MISS GRIERSON, appointed to COIMBATOUR; MISS WOODWARD, proceeding to CHIK BALLAPUR, and MRS. BACH, returning to TRAVANCORE, embarked for MADRAS; and REV. I. H. HACKER, MRS. HACKER, and two children, returning to NEYVOOR, TRAVANCORE, embarked for COLOMBO, per steamer *Manara*, October 28th.

MRS. ASHTON, widow of Rev. W. Ashton, of Barkly, returning to SOUTH AFRICA, embarked per steamer *Braemar Castle*, November 4th.

DR. P. L. McALL, appointed to HANKOW; REV. C. ROBERTSON, appointed to WUCHANG; MISS LUCY WARR, proceeding to SHANGHAI; REV. C. D. COUSINS, appointed to HONG KONG; and MISS M. J. NURSE, proceeding to AMOY, embarked at Southampton, per steamer *Prins Heinrich*, November 9th.

DR. ELIOT CURWEN, MRS. CURWEN, and child, returning to PEKING, NORTH CHINA, and MISS MACKAY, proceeding to HONG KONG, embarked per steamer *Sunda*, January 22nd. (Omitted from "Announcements" in March CHRONICLE.)

BIRTHS.

JOHNSON.—At Kawimbe, Central Africa, July 23rd, the wife of the Rev. H. Johnson, of a daughter.

THORNE.—At Antananarivo, Madagascar, September 16th, the wife of Mr. J. C. Thorne, of a son.

FELLS.—At Neyoor, South India, October 4th, the wife of Dr. Arthur Fells, of a daughter.

McFARLANE.—At Hampstead, October 23rd, the wife of Dr. Sewell McFarlane, of a son.

MARRIAGE.

GRANT-ROBERTS.—On September 16th, at the English Consulate, Tientsin, North China, and afterwards at the Walford Hart Memorial College Chapel, by the Rev. W. Hopkyn Rees, of Chi Chou, assisted by Rev. T. Bryson, Mr. John B. Grant, London Mission, Tung Au, to Miss Mary E. Roberts, London Mission, Chi Chou.

DEATHS.

ROBERTSON.—At Kawimbe, Central Africa, August , the wife of the Rev. W. Govan Robertson.

CAMPBELL.—At Grand Reinet, South Africa, on October 3rd, Mr. J. N. Campbell, formerly a missionary of the Society, in his eighty-fifth year.

DEDICATION.

On Wednesday evening, October 19th, Miss ANNIE GRIERSON, was set apart as a missionary of the Society to Coimbatour, in South India, at Mount View Congregational Church, Stroud Green. Mr. J. E. Kirkby presided; the Rev. J. E. Flower, M.A., read a selection of passages of Scripture and offered prayer; and the Rev. George Cousins, Joint Foreign Secretary, described the field of labour. After a short statement by Miss Grierson as to her motives in becoming a missionary, the dedication prayer was offered by the Rev. W. J. Lawrence, of Bangalore, and, in the enforced absence through illness of the Rev. E. Griffith-Jones, B.A., Miss Grierson's former pastor, the dedicatory address was delivered by the Rev. Robert Bagnall. The service was brought to a conclusion by a prayer by the Rev. J. Smith, of Belgium.

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All orders for Missionary Boxes, Collecting Books, Cards, Magazines, &c. should be addressed to the REV. GEORGE COUSINS, Editorial Secretary, 14 Blomfield Street, London, E.C.

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